

THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 371.—VOL. VII.

REGISTERED AS A
NEWSPAPER.

FRIDAY, DECEMBER 21, 1894

PRICE ONE PENNY

STRIKING SPIRITUAL EXPERIENCES OF

JOHN LAMONT.

AMONG the many worthy and honoured men who have bravely and consistently carried the clean flag of Spiritualism in a manly and honourable career for many years, none probably have won a warmer place in the hearts of the people of the North of England than John Lamont, the veteran Spiritualist and medium of Liverpool, whose portrait graces the cover of this issue. For twenty-two years the esteemed president of the local Psychological Society, he is still to the fore, hearty, thoughtful, earnest, and genial, he draws people to him by his magnetic and sympathetic nature, and, providing good conditions for spirit manifestations, he receives many evidences of spirit identity, and being mediumistic himself he has had clairvoyantly and inspirationally many educational and soul-inspiring evidences of the presence and power of spirit people to guide and bless, especially so, when, after years of loving companionship with his sweet and cultured wife, he was compelled to bid her "good-night" as she passed from his mortal gaze, knowing full well that she was warmly welcomed over there, and that he will bid her "good-morning" by-and-bye, when he joins her in their home beyond the river. On three occasions he has been near the realms of the spirit, once by drowning, once in a railway accident, and once from congestion of the lungs.

In the first case he felt no pain after the first sensations of fear and discomfort, but experienced a strange illumination of spiritual powers, and in rapid review there passed before his mental vision like a panorama all his past experiences. The strangest part of the thing was that he was able to study his peculiar sensation and wonder at a sort of double consciousness which he displayed. This passed off and he was restored to his normal condition by those who had rescued him. His chief recollection was of the intense interest he felt in taking note of the powers of the spirit.

In the second case he was seated in the corner of the compartment watching the scenery as the train sped on its journey, when there was a sudden collision. He had no knowledge of what took place, nor could he tell the interval of time till he regained consciousness. Had the shock been fatal he would have passed painlessly away. When he awoke he found himself still sitting in his seat, and he exclaimed, "Whatever has happened?" He felt no pain at first, but presently experienced a tingling sensation at the temple. Then the spirit began to regain its control over the nervous system, the result being that he lost two of his senses (taste and smell), the olfactory nerves being severed and the sight of one eye almost destroyed.

In the third case he was so ill that he waited for death, and felt "now indeed the end has come." While in this state he lost his outer consciousness, but found himself alive and perfectly free from pain, and in the possession of a spirit body so facile to the will that no tongue could possibly describe the joy of existence.

From these interesting reminiscences (which we heard him relate one Sunday when he was chairman of the service in Daulby Hall) he concluded that the mere fact of dying was by no means as painful as people supposed, and that he had in these three experiences what was to him conclusive proof of the independent existence of the spirit-man and his power to cognise apart from the senses—indeed to *live* (think, feel, see, and act), that in a word, consciousness, memory, and love, will go on after physical death.

PSYCHOMETRY.

The following extracts are from an instructive article by E. C. M., in Alan Montgomery's little monthly called *The Key*.—
ED. T. W.

PSYCHOMETRY is a form of clairvoyance which is induced by the touch. All objects have a "mind aura" surrounding them, by which their spiritual condition may be sensed. This "aura" or atmosphere differs in colour according to the quality and kind of thing of which it is the expression. As the "aura" of individuals is more powerful than that of objects, they being higher in the scale of life, their personality impresses itself upon any object handled and adheres with more or less strength and persistency, as the person may be more or less charged with electric or magnetic force.

Highly impressionable, clairvoyant and soulful people leave a deeper impression upon things they handle than do those of a more material nature. But objects are not merely the repositories of human emotions and desires, they have an individuality of their own, and it is possible for a highly developed sensitive to penetrate the accidental veils of outer magnetisms and get at the real life of the thing handled, and thus perceive, by getting *en-rapport* with its spiritual odour, the whole course of its being and through what stages of evolutionary progress it has passed in order to arrive at its present state.

Not every clairvoyant is able to see so far into nature as this. Most psychometrists are unable to do more than read the outer picture which the person handling that thing has impressed upon the surface. Some again will not see anything relating to the person, in whose possession the object has been previous to his receiving it but will correctly read the life of some other person who may have once had it in his possession, and the reason for this is that the mind picture of that one was more vivid and made the deepest impression.

In order to cultivate this gift there must be refinement of organisation and intuitive perception; there must also be a certain amount of energy and activity not of mind only but of body in order to ensure success. All manipulative people, deft with their fingers and fond of handling things and carressing even inanimate objects, make good psychometrists, for where the material sense of touch is keen, there will also be the subtler gift needing only cultivation to bring it into active life.

To be constantly handling certain substances is to put the mind in relation to their history, and to impregnate it with the quality of those substances. Thus certain trades induce certain habits of thought, for the mind is unconsciously drawn into the life of the thing handled. A man whose thoughts are mostly centred upon, and whose hands are constantly employed with wood, is, by the nature of his employment, in closer sympathy with that substance than with any other, and is impregnated with its atmosphere, not only in a material but in a spiritual sense, and that atmosphere is instinct with healthy life and pure impressions. Anyone wishing to develop psychometry whether for personal or impersonal uses should do so through the medium of the material that he is constantly handling. All that is needed to help us to see into the inner life of things is first the belief that it is possible, and second, the daily exercise of the mind in the direction of this belief.

A carpenter being already, on the physical side, "in touch" with wood, should make a daily practise of holding a piece of it between his fingers and whilst doing so he should desire to know its history; the desire must not be an active thought but a condition of passive wonder. The intellect must not be allowed to suggest possibilities, for a definite thought vibration would disturb and repel the magnetic influx from the wood. After a little practice it will be found that one piece of wood will

THE GRAND HOLIDAY NUMBER NEXT WEEK, price 2d., will include an eight page supplement of seasonable stories, also the portrait of Mr. S. S. Chiswell. See "Special Notice."

induce feelings that differ from the sensations produced by holding a piece that varies in kind and quality from the first. After a time these sensations will shape themselves into definite form and meaning. The great thing in all experiments of this nature is to keep the mind from following any active train of thought. The more sympathetic and good-natured the man, the quicker will be the response to the touch. Not more than twenty minutes each day should be given during the stage of development, and the hours before noon are best.

Psychometry, or the informing of the mind by touch, has a wider bearing upon human education than is supposed, for the development of this sense on the material side gives man a permanent grasp over the world of life, and on the spiritual side it reveals to him the purpose of that life, he sees into the soul of things and faith becomes strong in him.

TWO ISMS.

By L. M. BYLES. [Being a Paper read before the Hanley Spiritual Church, November 17, 1894.]

I will not rest from mental strife,
Nor shall my sword rest in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

WM. BLAKE.

ISM NO. I. ITS NEED, NATURE AND AIMS.*

THE population of the United Kingdom is somewhat over 37½ millions, of which 35 millions are the workers, one million are drones, and the remainder are unemployed. The combined produce of the labourers is, we will say, one enormous cake. The one million drones take half, the 35 million workers take the other half, and the unfortunate unemployed subsist on "the crumbs which fall from the rich man's table." "Why," you will ask, "does this labouring party, so vastly superior in numbers, submit to anything so absurd as this division of the production of their labour?" Simply because they cannot help themselves. The two great means of subsistence, Land and Industry, are withheld from them. The land of England is in the hands of under one million persons, many of whom will not sell, and demand such exorbitant rents that industry is heavily burdened, and it hardly ever pays to attempt farming. Every branch of industry is now being invaded by machinery, even netting, one of the last to fall, has at length followed in the beaten track. Things can be made so much cheaper by machinery that a man cannot support himself without its aid. Therefore he is forced to accept the terms offered by the owners of Land and Capital.

This is bad enough, but you will be anxious to know what becomes of our unemployed. Last summer while in London I went at midnight to the banks of that river on which floats half the commerce of the world, and by whose sides thousands of Englishmen starve to death. I found twenty-nine persons sleeping, some of whom I interviewed. Here are two typical results:—

W. A., a bricklayer, who had been out of work over a month, and had tramped Bedfordshire, Herefordshire, Oxfordshire, and two or three other counties in search of work, and had failed to procure it.

J. H., a bricklayer's labourer, had been out of work five months. He had tried hard to obtain employment, but without success."

"Oh! but these are the incorrigibly bad, they wouldn't work if they could," you say. To all of which I answer: How about results? The Salvation Army, the only body who have yet tried to give them work, state that only about 1 per cent. are really lazy, and I can speak for the work turned out by the Army cabinet-making department.

How has this state of things arisen? Simply and solely through *Competition and Individualism*. This competition has raised the price of things, but has lowered the workman's wages (not in actual money but in proportion to the cost of necessities). Thorold Rogers, in his "Work and Wages," says: "In the fifteenth century an unskilled labourer earned from 4d. to 6d. a day and lived for 1s. a week, now he earns 3s. a day and lives for

15s. a week. At that time a sheep cost 2s., now it costs 50s.; so you see 400 years ago a man could buy a sheep with four days work, now he would need sixteen or seventeen. From this you will see what I meant when I said that competition raised the price of goods, but lowered the workman's wages."

But everything points to the conclusion that competition is doomed. Once a blessing, it has now become a curse. It is felt in England to-day that the relation which systematically allows the weakest to go to the wall is not human. The *right* (undoubtedly though it may be) to take advantage of another's inferiority does not please us any longer. And as long as "What I can get for myself?" is the motto of England, so long will the social hell continue. Many people, and I think rightly, consider our civilisation to be a kind of disease through which the various nations of the earth have to pass, just as children pass through the measles, whooping-cough, etc. It may sound rather curious to talk about civilisation in connection with disease, but "there are," says Ed. Carpenter, "23,000 doctors and surgeons in the United Kingdom at the present day." If we need 23,000 men to cure our disease we must be in a very serious condition. And they do not cure us. Wherever we look, in mansion or in slum, in town or country, in houses of the richest nobles or the poorest peasants, we hear complaints of ill-health. This should not be; and it is not so among the so-called savages, who scarcely know what it is to be ill. But are we any better mentally? setting aside our numerous well-filled lunatic asylums, etc., the strange feeling of unrest we feel is not natural; it fully justifies Ruskin's cutting remark, that our two objects in life are—

1. Whatever we have to get more.
2. Wherever we are, to go somewhere else.

The Egyptian, Grecian, Jewish and Roman civilisation endured for about 1,000 years. Our civilisation has lasted close upon 1,000 years. We are now in a state similar to that of those in A.D. 350. Rome fell, as did all previous civilised peoples, because though they were at first Socialistic (*i.e.* public spirited) they became Individualistic (*i.e.* selfish). We are now becoming more and more Individualistic, and without great care, we shall follow in the beaten track, and the British empire, now the wonder of the world, will be broken in pieces like the gigantic empires of Greece and Rome, of Macedonia and Persia. But cannot the greatest nation in the world (as we claim to be) strike out a new course? Is it not possible for us to throw off the fetters of Commercialism as we have thrown off the fetters of Popery and absolute Monarchy? Cannot we, who first gave birth to a free and representative Parliament, form the van-guard of that mighty army who shall first give the world a free nation—a nation in which "every man shall be given that which is his, the accurate price of what he has done and been"; a nation in which a man who is best fitted to fill the post of a scavenger shall be a scavenger, and he who is fitted to rule shall be a ruler; a nation in which all shall have equal opportunities of developing all that in them is?

* Then the tale shall be told of a country, a land in the midst of the sea,

And folk shall call it England in the days that are going to be;
There are more than one in a thousand in the days that are yet to come,
Shall have some hope of the morrow, some joy of the ancient home;

For them (laugh not, but listen to this strange tale of mine!)
All folk that are in England shall be better lodged than swine!
Men in that time a'coming shall work, and have no fear
For to-morrow's lack of earning, and the hunger-wolf anear!
I tell you this for a wonder, that no man then shall be glad
Of his fellow's fall and mishap, to snatch at the work he had!
For that which the worker winneth shall then be his indeed,
Nor shall half be reaped for nothing by him that soweth no seed!
O! strange, new, wonderful justice! But for whom shall we gather the grain?

For ourselves, and each of our fellows, and no hand shall labour in vain!

And the home of ancient stories, the tombs of the mighty dead,
And the wise men seeking out marvels, and the poet's teeming head,
And the painter's hand of wonder, and the marvellous fiddle-bow,
And the banded choirs of music—all those that do or know—
And these shall be ours, and all men's; nor shall any lack of share
Of the toil, and the gain of living in the days when the world grows fair!

Why then, and for what are we waiting, while our brothers drop and die,

* I think it only fair to state that the first part of this article contains many quotations and ideas borrowed from Mr. Edward Carpenter's "England's Ideal."

And on every wind of the heavens a wasted life goes by?
Through squalid life they laboured, in sordid grief they died—
Those sons of a mighty mother—those props of England's pride!
They are gone; there is none can undo it, nor save our souls from
the curse!

But many a million cometh; and shall they be better? or worse?
Come, then, let us cast off fooling and put by ease and rest:
For the cause alone is worthy, till the good days bring the best!
Oh, come, cast off all fooling! for this at least we know,
That the dawn of the day is coming, and forth the banners go!

(Isis No. II. next week.)

BODY, SOUL AND SPIRIT.

By J. M. PEEBLES, M.D.

Some months ago we quoted the opinions of Dr. Peebles as to the correct use of these words. Our criticism was reprinted in the *Banner of Light*, to which paper our old friend contributes the following reply.—ED. T.W.]

ATMA, in the Sanskrit, invariably signifies spirit, and relatively the inmost ego, the I am.

In the Old Testament we find two distinct words representing two distinct things, viz.: *ruach*, meaning "spirit" and *nephesh*, meaning "soul"; and they are never confounded in all the thirty-nine books.

The New Testament has two distinct words representing the same two things, viz.: *pneuma*, meaning "spirit" as does *ruach*; and *psyche*, meaning "soul" as *nephesh* does; and they are never confounded in the twenty-seven books. *Ruach*, as "spirit," occurs two hundred and thirty-two times in the Old Testament, while *pneuma*, as "spirit," occurs two hundred and seventy times in the New Testament. And there is a clear cut distinction maintained all through the biblical Scriptures, such as Paul used—"the dividing asunder of soul and spirit."

In Genesis we read, "Jehovah breathed into his nostrils the breath (spirit) of life, and man became a living soul" (*nephesh*).

This leaves one to infer that soul, or the invisible soul-body, is the product of the union of spirit and organic matter.

"God," said Jesus, "is spirit," and this is the brightest and best definition of the Infinite Reality ever given, and the next best definition was that of Proclus, "God is causation." The image of God, in which man was made, was his spirituality. The divine inmost of man is spirit—pure conscious intelligence! This was the teaching of the Neo-Platonic writers, and of the church fathers.

Man's spirit is connected with the Infinite Spirit something as the stream is connected with and fed from overflowing fountains; or, to use the illustration, by which the current of electricity is made to pass through a pencil of carbon, may make the idea clearer. Just so long as the current runs, so long is the carbon aglow, and there is light. This figure applied to God, who is Light, and who is Spirit, shows in a measure how this light must necessarily ever glow in man immortal; for infinity is absolutely inexhaustible. *I am*, is to me intuitive proof of my immortality.

The word soul was frequently used by the Hebrew, Grecian and early Christian writers as the synonym of the *spiritual body*, the intermediate between the physical body and the spirit. Both Plato and Paul taught that man is a trinity. "I pray God," says the latter in words to this effect, that you "be preserved body, soul and spirit till I come."

We often read in the older Scriptures of the soul being destroyed. The "soul that sinneth, it shall die." But we never read that the spirit shall be destroyed; or that the spirit shall die. The spirit cannot die, being a potentialised portion of the infinite spirit.

It should be understood by every student that within this physical brain and physical body there is another brain and another body constituted of etherealised atoms and refined psychic ethers, called the *spiritual body*. "There is," said the great apostle, "a natural body, and there is a *spiritual body*." This *spiritual body* has been termed the *perispirit* by some writers, and by certain Theosophists the *astral body*. This latter phrase, however, is decidedly misleading, because there is nothing *astral* (starry) or *lunar* about the *spiritual body*. It is composed of etherealised psychic substances and atoms held fixedly in its unitive form and shape by that divine magnet, the conscious ego—the immortal spirit.

In this rudimental state of existence man is triune, earthly body, psychical body, spirit. Death relieving him of his gross earthly body, he becomes in the future life a more etherealised dual being, constituted of the *spiritual body*, often seen by clairvoyants, and the spirit.

Second Adventists, sometimes called "Soul-Sleepers and annihilationists," have often annoyed and puzzled their orthodox brethren by contending that the Bible does not teach the immortality of the Soul (*psyche*). And it does not. But the spirit is naturally and necessarily immortal. Hence, the old Hebrew writer said: "In whose hand is the (*nephesh*) soul of every animal and the (*ruach*) spirit of all flesh that is human," and the Greek philosophers, the apostolic fathers, and the best classical scholars of this century—the *consensus*—classify men as they are dominated by the body, by the soul, by the spirit; and this analysis, into the somatic, the psychic, and the pneumatic. Paul, in Romans viii. 6, makes a striking contrast between the extremes, "To be carnally (somatically) minded is death, but to be spiritually (pneumatically) minded is life and peace."

In Ecclesiastes xii. 7, the writer says: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In accordance with the classical use of these two words, when the man Jesus was about to die, he cried—"Father, into thy hand I commend my spirit."

When that first martyr, Stephen, fell beneath the stone of his murderers, his cry was—"Lord Jesus receive my spirit." And again we read of the departed as joining "the spirits (not the souls) of the just men made perfect."

In the light of the foregoing—thanking the *Two Worlds* for giving me the opportunity—I will suggest that Spiritualists in their lectures and in their writings, to the better avoid unnecessary divisions and confusions, use the formula, the somatic, the psychic, and the pneumatic—earthly body, spiritual body and spirit; remembering always that it is the spirit—the conscious natural immortal spirit that constitutes the real man in all worlds. San Diego, Cal.

Dr. Peebles sustains our contention that to speak of Body, Soul and Spirit, meaning thereby earthly body, spiritual body and spirit, is correct etymologically, and the most rational and spiritual, as against the use of the word "Soul" to indicate the *immortal innermost*. To adopt the formula "somatic, psychic and pneumatic" as suggested however, would be to merely introduce a new set of terms and lead to more confusion. Body, Soul and Spirit are surely clear enough.—ED. T.W.]

BASIL'S QUEST.

CHAPTER IV.

BASIL'S father had kept up but a desultory correspondence with his family, and this only when occasioned by some special event; usually the intimation of a death on one side and condolences on the other, as one Trefusis after another passed away and was gathered to his forefathers, until at the time my story commenced the remaining representatives of the family consisted of five persons—Algernon and John Trefusis (Basil's father), their sister Barbara, in point of age coming between the two brothers, and Basil. This elder brother and sister, both unmarried, lived together in the old mansion which had housed the Trefusis family since the period of the Restoration. On his mother's side Basil knew of no ties of kindred whatever.

Immediately on his arrival in England he had written to his uncle, and by return received the following laconic and characteristic epistle:—

Trefusis Hall, West Leyton.
My dear nephew.—Glad to see you as soon as you can make it convenient. Excuse more. Laid up. Confounded gout. Aunt Barbara sends love.—Your affectionate uncle,
ALGERNON TREFUSIS.

"It seems to me," soliloquised Basil, "that Uncle Algy is a character."

West Leyton, the town nearest to the Trefusis estate, was little more than a village. "A sleepy looking place," thought Basil as he stepped on to the platform of the little station and took a glance round. Even the solitary porter, who sauntered up, looked as though he had just awakened out of a nap.

"Can I get a cab here?" asked Basil of this somnolent individual. "I am going to the hall,"

"That be squire Trefusis' place," commented the porter"; then, as though Basil's question were of secondary importance:

"Get a cab, sir? Well, you see, we gener'ly orders one from the village. If you don't mind waiting a bit—," then brightening up with an inspiration, he said:

"Farmer Greaves be here with his gig. He'll give a lift, I'm sure. Come this way, sir."

Stepping out of the station into the white country road Basil saw an ordinary farmer's gig. Its occupant, a cheery, red-faced individual, was just gathering up the reins.

"Can 'ee give this gentleman a lift as far as the hall, farmer?" said the drowsy representative of the railway company.

"Certainly, sir, with pleasure; most happy to oblige," returned the gig's owner, taking a good look at Basil. "It be rather warm for so long a walk?"

Basil thanked him, and after seeing his belongings stowed away at the back of the vehicle, jumped up in front, and they set off at a sleepy pace, that seemed quite in keeping with the surroundings.

This was Basil's first experience of an English country lane, and as they trotted along between the green hedges he sat in silent enjoyment, drinking in the pure air and catching the soft breeze that brought with it delicious odours of honey-suckle and new-mown hay.

The silence was broken by the farmer, who had been taking furtive glances at Basil, exclaiming:

"Pardon me, sir; but I am sure you be Mr. John's son?"

"Yes," Basil replied, "I am. Did you know my father?"

"We was boys together, sir. Many's the scrape Mr. Algy has got us into. He always were a pickle, if you'll excuse me saying such a thing. Mr. John were much more steady, and you are as like him as two peas, sir."

Basil found that he had got a loquacious companion, and made the most of him.

The farmer, nothing loth, rattled away and gave him a good deal of gossip information incidental to the locality and the Trefusis family.

"That is where the estate begins, sir," he said, pointing to a boundary wall on one side of the road.

Looking in the direction indicated, Basil saw a thick plantation, and standing out against the dark green background of trees, a large board with the ominous inscription, MAN-TRAPS.

"Man-traps!" he exclaimed involuntarily.

The farmer chuckled. "You will see lots o' them boards, sir," he said, "but there beant a trap on the whole place, and there aint a poacher within twenty miles as doesn't know it. Squire is a deal too lenient wi' them gentry, in my opinion, and they takes advantage. Now if one is caught on Colonel Greenfell's place over to Sibchester yonder, he has to cool his heels in gaol. When Squire catches one he gives him a good dressing down, and has him ducked in the horse-pond."

"I should think that would have a beneficial effect," said Basil laughing.

"Bless you, sir, they doesn't mind it a bit."

An hour's pleasant drive brought them to one of the park entrances. Leaving his things in care of the lodge-keeper, Basil thanked the farmer for his kind assistance, and wended his way along the well-kept drive to the hall. As he neared the house he saw an elderly gentleman, with a red face and perfectly white hair, sitting on the terrace reading, and so absorbed in his book that he did not observe Basil's approach.

He possessed one of those peculiar puckered and wrinkled faces, which are such an index to their owners' minds. You saw that almost every inward mood and feeling would show itself plainly on the surface.

Lifting his eyes from his book, as Basil drew near, he gave one startled look, and then cried out:—

"Bless my soul! you must be my nephew, Basil. I thought for a moment my brother Jack had come to life."

Then seizing his hand, he gave him such a hearty welcome that Basil was deeply touched, and from the vigorous way in which the old gentleman blew his nose, it was evident that he was himself affected in no small degree.

Basil met with as sincere though less demonstrative a welcome from his aunt, and this pleasant home-coming went a long way to lessen his grief over his recent loss.

In the course of the day, Miss Trefusis took him round the house and showed him the nursery where his father had played as a child: the ghost-chamber, with its quaint and, of course, tragic legend; the secret hiding-place, which had, doubtless, been often used in stormy periods; the picture-gallery, from the walls of which his ancestors, in the costume of bygone ages, frowned and smiled down upon him; and, as Basil looked upon these old portraits, he could not help wondering what had become of the beings of whom they were but the counterfeit presentments. Had Nature simply absorbed them again into her elements, or did they exist in another form, the inhabitants of some unknown and mysterious region in the great beyond? They had left the old gentleman taking what he called his forty winks—this generally meant an interval of one or two hours before dinner,—and, as they joined him again, he was just rousing.

"Had a pleasant nap, uncle?" asked Basil.

"Not slept a wink. This — (I beg your pardon, Barbara), I mean confounded gout, would not allow me."

Then, looking at his watch, "Why, bless me, how the time has gone! What are you laughing at, you young scamp?"

"Your meditations must have been very deep uncle not to have noticed the flight of time."

"Don't poke fun at your elders, young man. I tell you I never closed my eyes. Now don't keep dinner waiting."

As that meal progressed, the squire besieged his nephew with questions relating to his life in the States, the management and rearing of cattle, and other matters of a like nature, plainly showing that beneath his off-hand and bluff exterior there was a strong underlying practical seam, for which few would have given him credit.

His originality was a constant source of amusement to Basil, who put leading questions purposely to draw him out. "I wonder what Uncle Algy's views on religion are," he thought, and the opportunity presenting itself, he put in a pertinent question. The old gentleman was not to be drawn on this subject.

"Now, look here, young man," he said, "you are not going to inveigle me into a religious discussion. Do you think that I am going to contribute towards the support of a church and parson and do my own preaching?"

"He is not in the humour, Basil," said his aunt. "or I am afraid you would be shocked. The last time our curate was here he nearly badgered that poor young man to death."

The squire positively chuckled with unholy delight.

"He asked the most ridiculous questions," continued Miss Trefusis. "I wonder Mr. Simpson had the patience to answer them."

"My dear Barbara," said the Squire meekly, "he did not answer them. Unless my memory is at fault he promised to consider them, and give the result at a future date."

"But really, Algernon, you go too far."

"Well, my dear, how am I to get information unless I ask questions, and who better able, or I should say, more suitable to advise me than a pillar of the church? What is he paid for?"

"Don't give Basil a wrong impression. You don't mean half you have said."

"There you see," said the Squire. "I am not even allowed to know my own mind."

Basil thought that his uncle possessed an inexhaustible fund of fun and good humour. Before the day closed he was destined to find that Uncle Algy possessed a fund of something else.

After his sister had left the table, the squire drew his chair nearer to Basil, and began to question him about his income and future prospects.

"I think," said Basil, "including the sale of the place and stock, that father left nearly five hundred thousand pounds."

"Whew!" whistled the Squire. "Stock-raising seems to be a profitable business."

"But the greater part of this money is not mine, uncle."

The squire stared. "Not yours?"

"No, father left it to me in trust only."

"In trust!" repeated his uncle, slowly. I don't understand. Your father had no other claim on him than yours. Is there anything shady about this?"

"Certainly not!" replied Basil, quickly.

"Then what the devil do you mean, sir?" burst out the squire. "The money is yours, and it isn't yours. Will you be good enough to be more explicit. For whom did he leave it in trust?"

"He desired it to be spent for the benefit of my fellow-beings, to help those who are unable to help themselves," said Basil, quietly.

A glimmering of the truth began to dawn on the mind of Algernon Trefusis. Visions of past times, and faint recollections of arguments on this very point, with his brother flitted before him quickly.

His face, naturally red, grew almost purple. The veins in his neck stood out like cords.

"Are you mad, you young idiot?" he roared. "Do you mean to tell me that you are going to throw this money away upon the scum of the country, a parcel of lazy tramps and paupers, who—who won't work when they get the chance? Confound it, sir, you ought to be put in a straight waistcoat!"

This outburst considerably astonished Basil, but he saw that nothing was to be gained by losing his temper, so merely remarked, "You are labouring under a mistake."

"Mistake be — be hanged! It's no mistake at all! It's those confounded Socialistic opinions of your father. Who would have thought that he would be such a fool as to —?"

"Uncle Algy," interrupted Basil, "my father is dead, and I cannot sit here to —"

"Sit down, you hot-headed young idiot, sit down! I didn't mean any disrespect to my brother. Can't I express an opinion in my own house without your flaring up and biting my head off?"

"That's cool," was Basil's mental reflection. "I thought the boot was on the other foot."

Leaning forward he placed his hand on one of his uncle's, and said earnestly:

"Now, uncle, listen to me. In carrying out this arrangement I am but fulfilling the dying wishes of my father. You would not have me break my word?"

"Well—er—no, certainly not, Basil; that's another matter. You can't very well break a promise. But, oh Lord, to think of all that money going like that! Talk about Quixotism! How are you going to use it?"

"I have not decided yet; but you may rest assured that I shall not do anything without careful consideration and competent advice."

"Well, well; go away and talk to your aunt. I must have a little time to digest this."

Miss Trefusis listened attentively to Basil's account of the late interview, and at the conclusion remarked:

"Your father was a good and just man, Basil, and when Algernon has had time to cool down he will be the first to acknowledge it."

Shortly after Basil had retired to rest that night, he heard a tap at his bedroom door, and a voice queried:

"Are you asleep, Basil?"

"No!" he said, wondering if anything were amiss. Then, sitting up in bed as the handle turned, he saw framed in the doorway a quaint picture which he never forgot. There stood Uncle Algy, clad in his dressing-gown, a lamp in one hand, and his thick walking-stick in the other. His ruffled white hair escaping from under his old-fashioned nightcap, looked like a halo, and contrasted oddly enough with his red face.

"I could not sleep," he said, "without coming to tell you that I have been considering that money affair, and have come to the conclusion that although I don't approve of the principle involved, yet I think my brother Jack was a noble minded man. I couldn't have done such a thing myself. May you make as good a man as your father, Basil. Good night and God bless you, my boy!" He closed the door, but to Basil's surprise opened it again.

"Now, don't be offended at an old man's advice," he said, "but never lose your temper in an argument, as you did to-night." Then, before Basil could reply, he pulled the door to and disappeared.

To be continued.

THE CAREER OF THE CHRIST-IDEA IN HISTORY.

By HUDSON TUTTLE.

LUKE sets out with the supposition that Nazareth was the home of the holy family. It is necessary that they be brought to Bethlehem. Revolving expedients in his mind, he seizes on the tax as an excuse for their going there. In this, he shows his utter ignorance of Roman law. The Jews required the people to gather to the cities to be taxed; but the Romans always went to the residence to levy the tax with justice. A Jewish tax would only have required Joseph to have gone to the city. Mary, in the condition she then was, was unfit for a journey. It was not a Jewish tax, but expressly Roman, and Augustus had decreed to tax the whole world. Unfortunately for the gospel writer, the Roman Emperor never issued such a decree.

The light, with the angels who call the shepherds, are the elements of Luke's story; while the star and learned magi of the East form those of Matthew. Both are legends of unparalleled growth; for myths are protean, and change beneath the eye.

Matthew clearly implies Bethlehem to have been the home of Joseph. He goes to Nazareth, from Egypt, to fulfill a prophecy. Luke positively says that Nazareth was the home of Jesus, and the holy family went to Bethlehem to be taxed.

Thus the two authors not only contradict each other, but themselves. There is no more historical certainty in their narratives, than in the wildest dreams of a Brahman, of the incarnation of Vishnu.

After forty days of purification, Jesus was brought to Jerusalem to be presented to the Lord. At that time, Simeon, a prophet, and Anna, an aged prophetess, recognised in him the promised Messiah. This is a charming episode, and rounds out the narrative; but is fatal to consistency, considered of first importance in biography.

The magi rendered the flight into Egypt necessary, and they could not have brought Jesus to Jerusalem after forty days. If Matthew and Luke were both inspired, how account for this vital discrepancy?

After the return from Egypt, all the evangelists are silent until Jesus appears, in manhood, on the stage of action, except Luke, who gives the episode of the visit to the temple. Joseph and Mary, when Jesus was twelve years old, went up to the temple to the Passover, according to custom. After they had performed the necessary services, they returned; but after a day's journey, they found Jesus still tarrying. They returned, and, after three days, found him in the temple, in the midst of the doctors, hearing them, and asking questions. His profound answers astonished all, and none more than his mother, who, amazed, asked him why he was there. His reply was that of a theologian centuries later.

This episode has received great attention, as it has been supposed to indicate the period when Jesus first felt the divine influence. It cannot have that meaning; and its origin can be easily seen by entering the channels of ancient thought. The twelfth year was the period appointed for boys to become independent participants in the sacred rites; and this was first performed at the Passover. The Jews regarded childhood as then passed, and expected the dawn of manhood at that age. Moses, Samuel, Daniel, David, Solomon, first indicated their expertness in prophecy or government at twelve. The Messiah must give extraordinary evidence of his latent genius at that age. Although his mother had been told by an angel, before his birth, of his high office, she is amazed to find him in the temple, and at his answers. Was her mind, like that of the parents of Krishna, closed?

Had the birth of Jesus been accompanied with the miracles it is said to have been, at least his relatives would have entertained no doubt of his mission. On the contrary, they not only doubted his prophetic and Messianic powers, but also the soundness of his reason. The stories of the magi, and the confounding of the doctors, do not agree with such scepticism. At least his mother, who had received the ministration of angels, and had heard their prophecy of the glorious mission before her son, should have believed in him without the shadow of a doubt.

In the silence during the long interval of his history between his twelfth and thirtieth years, we may conjecture that Jesus was not unlike other young men. Tradition says that Joseph was a carpenter, and Jesus followed that occupation. His education was a subject for conjecture. His teachings were moral maxims; and it must be remembered that these are readily acquired from the ordinary walks of life. His condition must have been humble, or at least so regarded by the evangelists; for they make turtle-doves the offering presented at his consecration,—an offering allowable to the poor.

The date of his birth is entirely arbitrary, and was fixed at different times by the Church, which has celebrated it since the third century. The twenty-fifth of December was at length adopted, because it had already been celebrated from remotest antiquity, and its adoption by the pagan world thus made not only easy but welcome to the semi-pagan convert. Christmas is a pagan holiday.

The public life of Jesus is supposed to have been less than three years' duration. Some of the Church fathers, by misunderstanding Isaiah, supposed it was only one year; while others, as Irenæus, consider Jesus, in order to sanctify every period of human life, reached the mature age of fifty years.

Of the wonderful youth who confounded the doctors, nothing is recorded except that one instance. The writers of the apocryphal gospels strive to bridge the void; and their wild legends show the credulity of an age that could originate such abnormal growths. Yet their resemblance to the canonical gospels is marked; and the impartial reader must acknowledge that the difference is not in kind, but only in degree.

To be continued.

CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

"JUS TICE" AND THE TWO WORLDS.

SIR,—The letter in your issue of last week signed "Jus Tice" has not appeared one bit too soon. I consider that it is the least societies can do to assist the directors of the *Two Worlds* Company, Limited, to make the paper pay, and one way of doing so is in the manner suggested by the above-named correspondent. Surely when Spiritualist Societies expect to make a little money out of tea parties, entertainments, &c., they should pay for the insertion of such an announcement. They don't find the local press in their respective towns inserting advertisements free, therefore let us be just and a little generous to "our own paper."—Yours respectfully, Heaton Norris, Stockport.

T.A.B.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

SIR,—In accordance with instructions from the Executive of the above Federation, I am preparing a Federation list of speakers and mediums names and addresses for publication in the *Two Worlds*. All such speakers and mediums must be Associate Members of the National Federation. I should esteem it a favour if speakers who desire that their name should appear in the list when published would forward a formal application for affiliation to me, at their earliest convenience, and I shall be very pleased to lay it before the Executive at their next meeting. Speakers and mediums are no doubt aware that a portion of my duties as secretary comprises the supplying of societies with speakers at short notice in cases of emergency, and for that purpose I shall be pleased to receive a list of open dates for next year from all speakers who are under the auspices of the National Federation. Trusting that this matter may receive favourable consideration, I have the honour to be, yours fraternally,

W. HARRISON, Secretary.

57, North-street, Burnley, Dec., 1894.

P.S.—The subscription of an Associate Member of the National Federation is 2s. 6d. per annum.

BRITISH SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND OF £100.

SIR,—In renewing our appeal for help towards the above fund the Committee most sincerely and gratefully thank all kind friends who have responded, and sincerely trust that others will speedily follow their generous example. It will be seen from the subjoined statement that we are within £3 of realising the above; though the expense of appeals, both private and public, and correspondence have to be deducted. We trust friends everywhere will make one grand final effort to help us to reach the goal to which we are now so near. Friends, we appeal to you to help us to the best of your abilities, that we may soon have the grateful pleasure of reporting to you through these pages the glad tidings that at last the goal has been reached.

Donations received since the last published statement, Nov. 2, 1894:—Mr. E. W. Wallis, 5s.; Mrs. M. H. Wallis, 5s.; Hammerton-street Lyceum, Burnley, per Mr. W. Mason, £1 10s.; Brook-street Lyceum, Huddersfield, per Mr. A. Colbeck, 10s.; Halifax Lyceum,

per Mr. J. H. Baldwin, 10s.; "Clas," London, 2s. 6d.; Mr. W. Johnson's visit, Batley Carr, 17s. 4½d.; £3 19s. 10½d. Amount last acknowledged, £93 0s. 3½d.

All communications to be addressed to the undersigned. Cheques to be made payable to Mr. Joseph Sutcliffe, hon. treasurer, Sowerby Bridge.—Yours fraternally,

ALFRED KITSON, Hon. Sec.

2, Royd-street, Hanging Heaton, near Dewsbury.

TO HERBALISTS, HEALERS, BOTANISTS, & MEDIUMS.

AROUSE YE AND UNITE.

SIR,—You referred last week to the proposals of the British Medical Association to secure a coercive Bill preventing unregistered practitioners from practising. You also suggest that something should be done to oppose this. I may say that much has and is being done. The two principal medical botanists' societies have amalgamated. A "Defence Union" has been formed, with a guaranteed fund of several hundred pounds, to protect those practitioners who may be persecuted by the "M. D.'s." Also there are scores of petition forms being filled up with thousands of names of persons who object to the "M. D.'s" coercive proposals.

But much more can and must be done. Every bona-fide medical botanist should join the "Defence Union," about which all particulars can be obtained from the secretary, Mr. J. W. Scurrah, 1,022, Leeds-road, Bradford. Every interested individual can get petition forms filled up. These can be obtained from Messrs. Potter and Clarke, 5, Raven-row, Artillery-lane, London, E., at one penny each. When filled up with names they should be returned.

If everybody who loves freedom in the practice of the healing art will put their shoulder to the wheel no coercive Bill will ever get passed.—I am, cordially yours, M. J. LEEDER.

70, Robin Hood's Chase, Nottingham.

THE MIDDLESBRO' MATERIALISING MEDIUM.

SIR,—In answer to my inquiry if the above medium would consent to sit under test conditions, I have had a satisfactory letter, stating that he would be pleased to accept the second condition suggested by me, viz., that in the presence of two or three gentlemen he should undress (stockings and all, he says, "as I was born"), and re-dress in clothes provided and examined by the committee. He suggests that the committee should consist of Mr. Wallis, Mr. Robinson, of Newcastle, and myself, Mrs. Stansfield and one or two other ladies being amongst the sitters. He states that the first condition suggested (as to my holding his hands whilst in the cabinet) would be unsatisfactory, as it would create a suspicion to outsiders that I was a confederate.

The only difficulty presenting itself is the arrangement for a meeting by a committee so widely separated by distance and by engagements, but probably this may be overcome.

I addressed an application to Mrs. Davison, asking if she could suggest test conditions for a sitting, but I have had no reply.

How strange that every materialising medium of note has fallen under grave suspicion within a few days or weeks of each other. The only course now open to satisfy their questioners is to co-operate with those in whom the public have confidence, and arrange sittings for experimental and scientific test conditions.

For my own part I have not the slightest doubt that the persons I have sat with are genuine mediums, and whilst protecting them in every possible way from insult and the grasping of forms, I would have the sitters absolutely convinced before the sitting that no white clothing or other articles, not even a white handkerchief, are secreted on their persons.—Faithfully yours, J. SLATER.

Dec. 10, 1894.

Accountant, P.O., York.

SIR,—Now the season for seance holding has arrived again, will you allow me space in your valuable paper on a subject which I think needs bringing to the notice of sitters.

This is the way in which controlling and communicating spirits are treated by circles. The latter frequently appear to be under the impression that to be without a mortal body is to be also without feeling of any description, and no longer alive to disrespect, ridicule or lack of sympathy. It was with great surprise that on the first occasion when one of Royal birth controlled in my presence, I heard her addressed solely and simply by her Christian name. I at once thought this must be by her desire, but on inquiry found it was nothing of the kind, nor did I receive any adequate reason for the familiarity. On another occasion I heard a spirit give a most touching account of some of her earth trials, only to be met with coldness and the sneer, "Fancy you—So-and-So—caring for anybody."

Sir, I am in no way connected with any professional medium, but through a friend, a truthful and good private one, I hear over and over again that spirits of all grades are deeply hurt and grieved by behaviour such as I have instanced. May I beg your readers to endeavour to put themselves in their places (as, indeed, anyone of us may be any day), and imagine themselves addressed as they hear spirits spoken to, perhaps by some whom they would not notice now, remembering that death does not destroy the desire for respect and sympathy that most of us possess, and that although those who have had Royal rank may not have precisely the same position in the next sphere, yet in returning here they take up old conditions and look for politeness both of speech and manner from those with whom they are brought in contact, instead of being addressed as "Mary," or "George," or "Eddy."

I am only plain Mrs. Brown, but if I am sent down to circles when I reach the other side, I should certainly object to being spoken to as "Polly" or "Polly darling," or "Dear old girl," by people whose idle interest in me will be in the hope of a test or some advice, and who in other respects are dangers to me.

While on the subject, I must express my regret that one to whom we are looking for help still speaks of beings who have laid aside their mortal flesh as "spooks" and "shells," words which, in my humble estimation, had better be left to those who believe these terms express the true condition of discarnate spirits. Those

of your readers who use their Bibles may be reminded of certain words there written about doing unto others as we would wish to be done by, and apply them in circles as well as out, since the time must come when they too will be spirits.—Yours faithfully,

HICBRETH.

ITEMS OF INTEREST.

NO REPORTS NEXT WEEK.

A JOYOUS CHRISTMAS TO ALL FRIENDS.

THE HOLIDAY NUMBER NEXT WEEK (price 2d.) will be ready on Monday, Dec. 24.

Mr. J. LOMAX, of Darwen, reports similar table phenomena to those narrated last week by Mr. Bullen, but we are over-done with holiday announcements, and have no space.

WE ARE PLEASED to learn that Mr. Joseph Sutcliffe was successfully returned as Guardian, and W. Greenwood as District Council in Saturday's election for Sowerby Bridge.

CHANGED TIMES.—The *Weekly Scotsman* Christmas Number—estimated to have several hundred thousand readers—finds its way to every quarter of the globe, contains some splendid testimony to the truth of Spiritualism. May it do good.

"THE EXECUTIVE of the Newcastle Spiritual Evidence Society, who have been compelled to suspend their Sunday meetings and seances until they can secure suitable premises, intend holding a special meeting of members and friends who are interested in the cause at an early date in the New Year, of which due notice will be given.—R.E."

A SUGGESTION.—Mr. T. Matthews, of Wakefield, says:—"We have formed a 'Symbol' Club, each member to pay 6d. per week. Now, if all other societies would do the same, we should soon have a host of Spiritualists wearing them. This to my mind is an easy way of getting the symbols. It is through Mr. G. Featherstone bringing some with him. They are a splendid thing, and are worth wearing if only to let people know what we are, and show we are not ashamed of our cause."

THE LABOUR ANNUAL, just issued by the Labour Press Society, Tib-street, Manchester, price 1s., is a comprehensive survey of the most remarkable movement of modern times. A large number of portraits are given of workers in the various Labour and Socialist bodies, together with brief biographies. The book is well printed, cheap, and popular. It is sure to have an immense sale, and will be the "guide, philosopher, and friend" of students of the uprising of the Labour Army.

TO CORRESPONDENTS.—Honesty and S. T. Wilkinson: We know no reason why the medium you refer to does not get reported. You should inquire of the corresponding secretary. We publish what is sent as far as space permits, and deal impartially with all.—Arthur B. Loe: It would have been sent to the Labour Press to be printed along with the others. They cannot find it, we cannot recollect it. You may rest assured we should have done our best with it in the usual way.—Chas. Brooks: Re your announcement for North London last week, together with several reports, it went astray in the post office last week, and did not turn up till Monday, the 17th. Very sorry.

"IF INTELLIGENT PEOPLE are to be won we must have intelligent teachers, the signs of the times point that way. The few get weary sometimes in the struggle, but Spiritualism must be presented in its purest and brightest form. It is the greatest sin to drag it in the mire. The character of people ought to be investigated before they are taken as Spiritualists, it is only reasonable, and especially with those who would go out as teachers and mediums. We know there is always room for improvement in all, but it is our duty to be noble and defy the world to brand us as fools or frauds. Let us live our Spiritualism, and show that it is a grand and unique truth, which has power to make us good and true men and women. Let us keep firm and seek the highest and noblest gifts.—CRYSTAL."

MY RECENT TRIP to London was a most enjoyable one. On Friday at Stratford, at Cavendish Rooms on Sunday, and at the headquarters of the Spiritualist Alliance, 2, Duke-street, on Monday, I was pleased to meet many workers, mediums and Spiritualists, to make many new friends and find that the warm hearts and sympathies of old friends were unchanged. The cordial hospitality and kindness of Mr. Dawson Rogers, editor of *Light*, and his family gave me great pleasure and sustaining conditions for the public work. I was heartily glad to make closer acquaintance with Mr. Rogers, and the exchange of experiences and ideas will draw us together in fraternal sympathy and unison for future work. I have returned to my post greatly strengthened and encouraged by the warm-hearted appreciation and good wishes of London friends, to whom I extend sincere acknowledgments and all sorts of good wishes for temporal and spiritual progress.—E. W. WALLIS.

RISE AND PROGRESS OF MODERN SPIRITUALISM IN ENGLAND.—Under the above heading, Mr. James Robertson, of Glasgow, has compiled a valuable hand-book for inquirers into Spiritualism. The first twenty pages are devoted to a *resume* of the Spiritualism of the Ages. This is followed by an outline of the Harmonial Philosophy introduced by Andrew Jackson Davis, and a sketch of the leading incidents connected with the early phenomena in America. English Spiritualism was inaugurated by Mrs. Haydon in 1852; the foundation work done by that excellent medium was solid, and among her converts were Dr. Ashburner and Robert Dale Owen. D. D. Home followed in her wake, making many converts in the higher ranks of society, including William and Mary Howitt, Lords Adare and Dunraven, Robert Chambers, Lord Brougham, C. F. Varley and Mr. and Mrs. S. C. Hall. Mrs. Emma Hardinge Britten and Charles Foster, Duguid and Eglinton carried on the work, and more recently W. Stanton Moses, J. J. Morse and E. W. Wallis contributed quotas. Brief sketches of their mediumship and the work of other well-known mediums and writers complete an interesting volume. It is published by the *Two Worlds* Publishing Company at a very low price, which should ensure a large circulation.—*Harbinger of Light*.

LOOK THROUGH our advertisement pages, and if you can do so, kindly support those who assist us. Ouijas, Crystals, Planchettes are all advertised, and inquirers can now know where to get their wants supplied.

CORBRIDGE'S Cafe, Manchester. Miss Cotterill narrated experiences in the Slums of London, depicting a dark side of life and misery which ought to be grappled with by Government and ended. No meetings till Jan. 8, when Mr. Lowe will open on "Spiritualism and Socialism."

INCREASE YOUR ORDERS.—"Two Worlds all sold out, could have sold many more" is the order of the day, the cry everywhere. Our new dress has proved very attractive, and the splendid contents of the paper have made it immensely popular. What then should our agents in the societies do but push the sale and increase their orders, ask purchasers to buy regularly, and get chairmen to announce the paper and urge people to buy?

ELIZA COX, of 206, Eastwood View, Rotherham, writes:—"I was nearly mad with my head, and had been to four different doctors in the district, but none of them could do me any good. As Mr. Ralph Foster lives a few doors off me I had heard upon several occasions of the good he was doing, and thought I would try him. To my surprise, and that of every one in the room, in about four minutes all pain left me, and I was able to go to my place next day. I do not understand much about Spiritualism, but I wish to know more, as I am sure it must be a blessing to every home, and I hope by the help of the spirit world that Mr. Foster will be long spared for the good of all sufferers."

MRS. BESANT has been lecturing on Theosophy in Australia. That excellent monthly, "The Harbinger of Light" (published by Mr. W. H. Terry, at Austral Buildings, Colling-street, E., Melbourne, subscription 6s per annum) states:—"There has been some jealousy and antagonism between Theosophists and Spiritualists in the past, but Mrs. Besant's teachings and example, if they take hold, will do much to bring the two bodies in unison and fraternal relations; the principal stumbling-block has been the insistence by Theosophists on dogmas that were repugnant to the experience and knowledge of Spiritualists, and impossible of acceptance whilst they remained such. With the withdrawal of these, a closer relationship will probably be established, as the central idea of both bodies is universal brotherhood and the cultivation of man's spiritual faculties."

MR. C. G. HARRISON, in his book "The Transcendental Universe" (published by Elliott and Co., Temple Chambers, Falcon Court, Fleet-street, E.C.), gives "Six lectures on Occult Science, Theosophy, and the Catholic Faith," in the course of which he makes some extraordinary statements. Among other strange assertions he attributes modern Spiritualism to the indirect production of phenomena by a liberal party among living occultists (not spirits) whose action, he says, has been hotly contested by a more conservative section. Madame Blavatsky was put into "prison" in an occult sense, and only *imagined* herself to be in Tibet when she was really at Khatmandu. That Koot Hoomi was a real person—a treacherous scoundrel in the pay of the Russian Government, who deceived H. P. B., who was also again deceived by a renegade Jew, etc. He further declares that H. P. B. was a "medium"; medium for what? He denies spirit action, talks glibly of occultists, affects knowledge of secrets he may not divulge, yet confesses that he is not an "Esoteric." For our part we are sick of the pretentious claims of these people who profess to know so much about occult mysteries and magic, and, after arousing curiosity decline to explain. Poor H. P. B. may well exclaim "save me from my friends." Now she has gone they can snap their accusations and blacken her memory. Spiritualists opposed her and denounced her while she lived, but it has been left for professed occultists to expose, and attribute deception to her after she, who was the strongest among them all, has gone from their midst. Mr. Harrison's position as a Catholic expounder of occultism may be gathered from this extract: "The winds of false doctrine may shake and the waves of heresy may threaten, but can never engulf 'the Faith once delivered to the Saints,' for it is founded on a Rock, an Eternal Truth which is a key to every problem in the Universe." Mr. Harrison is not a safe guide to occultism—real occultists will smile at his professed revelations—and enquirers will need to be on their guard, because he confesses that he is "not a practical occultist," and speaks only of what he has been "given to understand." Colonel Olcott recently claimed that the real H. P. B. was killed at the battle of Mentana, and that the person who wrote "Isis" and the "Secret Doctrine" was only the corpse of Madame B., which was tenanted by a succession of spirits who found her body convenient for their purposes. What rubbish next—have these occultists (?) taken leave of their senses.

IN MEMORIAM.

IN LOVING REMEMBRANCE of my dear father, E. Townsend, of Dewsbury, who passed to the higher life, Dec. 23, 1891.

It is with deep regret we announce the great loss our esteemed brother and co-worker, Mr. Wm. Dorrell, of Colne, has sustained in the passing on to a higher life of his beloved and youngest son, Willie Collett Dorrell, on Dec. 8, aged 8 years. The earthly remains were consigned to mother earth on Tuesday, 11th. We extend our heartfelt sympathy to Brother Dorrell.—J. A. B.

IT IS WITH the deepest regret we announce the great loss our co-worker and advocate, Mr. J. W. Sutcliffe, has sustained in the passing on of his dear mother, at their residence, 83, Moss-street, Rochdale, on Tuesday, Dec. 11, aged 67 years. The earthly casket was consigned to its resting place by Mr. Ormerod, of Bolton, who, during the service, spoke of the consolation the knowledge of Spiritualism gave to those left to mourn the departed one, to know she had not been removed far, far away, nor lay sleeping until some resurrection day, but had thrown off the mortal form to continue the great and good work already commenced. Mrs. Sutcliffe has been a Spiritualist eight or nine years, and Mr. Sutcliffe's large circle of friends will sympathise with him and the family in their bereavement. Sunday afternoon Mrs. Stair's control dedicated the service to the memory of the dear departed one.—Cor.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SPECIAL TERMS. A trial subscription of 2s. 6d. will entitle new readers to receive the *Two Worlds* post free for 24 weeks.

FRIDAY, DECEMBER 21, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

SPECIAL NOTICE.

NEXT WEEK'S GRAND HOLIDAY NUMBER

will be issued on December 24, in time for the Christmas parties.

AN EIGHT PAGE SUPPLEMENT OF SPLENDID SHORT STORIES

will be devoted to seasonable

ARTICLES, POEMS, EXTRACTS AND BRIGHT THOUGHTS, including

IMPORTANT POINTS FOR CHRISTIANS to consider

CHRISTMAS, CHRIST AND THE CROSS, By Rev. Moses Hull.

Inquirers will find the

DIRECTIONS TO INVESTIGATORS

by Adin Ballou of great service, and experienced Spiritualists will do well to study them.

The Portrait of Mr. S. S. CHISWELL will be printed upon the cover, and an interesting interview with him will also be given. Mr. Chiswell is the Chairman of the *Two Worlds* Publishing Company Ltd., and will preside over the next Lyceum Union Conference in May, and also the National Federation Conference at Walsall in July.

Mr. J. J. Morse has kindly contributed a fine story founded on fact, entitled,

O'ER LAND AND SEA.

The author of "Basil's Quest" has favoured us with a truly sensational story,

SAVED BY A SPIRIT: OR A STRANGE ADVENTURE.

A thrilling story of the old days, entitled,

THE STORM WITCH,

will be read with great interest.

THEY HAVE COME BACK FROM SHADOWLAND, gives a description of "Spirits who haunt the homes of the living and invest temporary environments of life with all the terrors of unfathomed death," a sufficiently creepy title for a Christmas story, surely! which is said to consist of "tales set down from the lips of narrators who were either witnesses of them or actors therein."

This issue will be

PRACTICALLY A DOUBLE NUMBER.

The price of this issue of the *Two Worlds*, including the eight-page supplement, will be *Twopence*.

The number printed will depend upon the number of orders received. We shall send the usual number of copies to agents and societies unless specially instructed otherwise, and hope to receive orders for a large number of extra copies, which must reach us by first delivery on Monday, December 24, at the very latest.

Will agents for societies please call at the station parcel office on Monday evening the 24th for their parcels. Remember the Grand Holiday Number, price 2d. Order early and order often.

THE NEED OF THE HOUR.

CLEAR PROOFS OF SPIRIT IDENTITY.

The most conclusive proof of the Spiritualistic theory is to be found in the evidences of spirit identity. Communications, either oral or psychographic, and coming professedly from a disembodied human spirit, which contain information that is not and never was in the mind of the medium or any person present, and for the substance of which no rational theory can be found outside of the spiritualistic one, strike home to the thoughtful mind and make far more permanent impression than any physical phenomena.

The above extract from the *Harbinger of Light* (Melbourne), puts the case for Spiritualism in a nutshell. Take the "Cloud of Witnesses" article, by Edina, in our last issue; the remarkable testimony therein presented, is, in our opinion, susceptible of no other satisfactory interpretation than the spiritualistic. Especially is this the case when taken in conjunction with the

numerous instances of identification and "association" which that gentleman has contributed from time to time to our columns.

The point that needs emphasising and driving home is this—that however interesting phenomena may be as phenomena they are really of little value to the philosophic truth-seeker, save only so far as they prove "identity." We reported in our last issue some wonderful table-phenomena, which we are perfectly satisfied were genuine displays of psychic force, but they did not demonstrate spirit action—they afforded no direct proof of continuity of individual life after death. Those tiltings and levitations might be due to the inherent psychic powers of the medium or (as we firmly believe they were) they might be due to spirit control, and be displays of the ability of incarnate human beings to transcend known natural laws. Dr. MacCarthy, of Australia, who testifies so fearlessly to the genuineness of the materialisation phenomena* occurring through Mrs. Mellon, as strenuously opposes the Spiritualist explanation of them, and attributes them to the activity of the "sub-conscious self" of the medium.

The existence of "psychic force" is practically admitted all along the line—the actual occurrence of remarkable phenomena is also admitted. No facts could be better proved than the reality of "form duplication," as attested by Crookes and many others. What the world wants and demands, and what Spiritualists need to bear in mind and strive to supply, is proof of the connecting link between the phenomena and the spirit operators. Proof of the survival of consciousness the "going on of self," the identity of the communicating Intelligence of the so-called dead. We feel we cannot too strongly enforce this point, and urge intelligent and observant Spiritualists to record every instance of identification, sift the evidence, procure corroborative testimony, eliminate what is doubtful and establish our claim that a vast body of evidence exists which proves that death does not end all. We need to publish less about merely strange phenomena and more evidence of intelligence associated with and governing the display of force and the proofs of identification, which point conclusively to the action of unbodied human beings.

The *Harbinger* well and truly says, "In the present state of psychical research and occultist dogmatism, 'the theory of the sub-consciousness of the medium, ponderously difficult as it is, and without any backing of facts,' has to be reckoned with," and the best way of dealing with it is to pile up testimony to facts which cannot be explained by other theories. We are of opinion that the service Edina has done to Spiritualism in his careful, painstaking and thorough methods of investigation, compilation, and publication of the body of evidences of spirit presence and identity which he has received cannot be over-estimated, and has not been sufficiently recognised by the general body of our readers.

A most remarkable instance of a spirit's return and communication of matters of fact unknown to anyone else which on investigation proved correct is re-published by the *Harbinger* from the *Progressive Thinker*, the editor of which paper vouches for its accuracy. A spirit visited a Mr. Parks through a girl of 16, and afterwards through himself, purporting to be a brother of a Mrs. Bradford, in Pleasanton, Arkansas, and gave Parks a message to send to Mrs. Bradford, viz.:—

There is a mystery about some money and papers you should have had, and other things connected with it. The papers can be found over the west window by knocking off the plaster. I passed

* Dr. MacCarthy, in an interview, stated that at one of Mrs. Mellon's seances the spirit "Geordie" asked him (the doctor) to feel his ("Geordie's") pulse. When he approached, "Geordie" took hold of Dr. MacCarthy's head and laid it against his chest. The doctor heard the spirit's heart beat at the rate of about 90 per minute, and felt the attenuated chest walls of a man through very thin drapery. He could positively declare it was not a woman's body, and that he was examining to all intents and purposes the chest of a man. He would take a thousand oaths on it that the "form" was not that of Mrs. Mellon.

At another seance, when Mrs. Mellon had materialised outside the recess, Dr. MacCarthy alleged that a figure appeared with which he shook hands. Though the fingers were fleshy and muscular, they were only rudimentary and undeveloped. The doctor made several other startling assertions which went to show that Mrs. Mellon had been dematerialised and her flesh "clothed" on the spirits which appeared at seances.—[How a woman's sub-conscious self could materialise a man's body and a man's voice the Dr. does not explain, nor yet how it is Mrs. Mellon's sub-conscious self, as Geordie, lies, and claims to be a man.—ED. T.W.]

over just forty years ago. The money was stolen from me by a near relative, and has been hidden several times. The money originally was notes on the Bank of England, and was changed in 1865 for Government bonds.

May 6th, Mr. Parks wrote a letter giving the message to Mrs. B., and mailed it to Pleasanton, Ark., as requested, and by return mail received the following reply:—

Pleasanton, Ark., May 15th, 1894.
H. C. Parks.—Yours of the 6th to hand. This is hard to realise for the truth. It came to hand last night. Mother was not well, so I opened the letter. I did not dare tell her what I had received until I had made a search for myself. After she went to bed, with my heart almost in my throat, I began to work. I made the opening. I do not know how I did it. I took out some old dirty papers, laying them on the table. Everything became dark to me. I stood there in the seeming darkness, not daring to look the papers over, lest I should awaken to find it only a dream. But the spirit of kindness came to my relief. They were opened, and there before me lay 60,000 dol. in bonds.

The writer further states that her mother knew her uncle had the money, and had hunted for it without success. The letter is signed Annie S. Bradford.

An account of a spontaneous materialisation is given, which was brought under the notice of the editor of the *Harbinger* in a private letter from a friend holding a Government appointment. The gentleman at the time of the event had no knowledge of Spiritualism, although his wife before her decease had seen and spoken to her father. After his wife's death he left home accompanied by one of their mutual friends. One night his wife materialised and spoke to him; informed him that their daughter was ill and he must return next day to Brisbane, and the child would recover immediately on his arrival, but would pass on in six months. His friend who had slept by his side awoke and asked who he was talking to, and declared he distinctly heard the spirit wife bid her husband "good-bye." Everything happened as predicted even to the death of the daughter. We will publish the full details of this case in our HOLIDAY NUMBER next week.

In this Australian instance (says the *Harbinger*) strong affection was evidently the motive and impulse which gave the spirit power to manifest itself in so palpable a manner; whilst the power of prevision displayed indicates that the clairvoyance exhibited prior to her dissolution had quickened in the disembodied condition. The American instance is remarkable for the length of time that had elapsed since the communicating intelligence had left the earth, and tells strongly against the occultist theory of the rapid dissolution of the intermediate principle, which is said to be the communicating, or rather reflecting, media (as the "Kama Rupa" is not supposed to exert volition). And here a second difficulty presents itself in this aspect, which is also remarkable from another point of view, viz., that the recipient of the message (Mr. Park) was an utter stranger, both to the communicating spirit and to the person for whom the communication was intended. As the case is presented, it appears to point most positively to the action of a discrete intelligence in the spirit-world claiming to be the deceased brother of Mrs. Bradford, of Arkansas, and giving very substantial evidence of his identity.

We present these two cases as approximately perfect instances of test communications. No theory that we are aware of, other than the Spiritualistic one, has been suggested that could cover them.

IS THE DEVIL THE AUTHOR?

MR. GEORGE WILLIAM WALROND, late of Glasgow, now Canada, is an energetic worker who never loses an opportunity to defend Spiritualism through the press. He sends us the following clever letter:—

The phenomena belonging to Spiritualism finds an able advocate in the Rev. J. W. Mitchell, M.A., who acknowledges, though reluctantly, that there is some truth in the manifestations, but gives it as his opinion that Satan is the producer of the phenomena, that the devil is capable of becoming an "angel of light," and has the power of taking the shape of our loved ones who have died, of producing the varied phenomena the world is so familiar with, such as trance speaking, or the gift of tongues, clairvoyance, spirit writing, spirit photography, materialization, thought reading, levitation, etc. If this is true, what proof have the Christian world generally that the phenomena and miracles narrated in the bible are not from the same source? What proof can the reverend gentleman afford that his very sermon was not the result of his Satanic majesty's influence over Mr. Mitchell's mind? Where are we to draw the line? It may be either the one or the other. The truth really is that this devil is the corner-stone of Christianity, and paid ministers stick to him as an old valued friend.

The spiritual manifestations of past ages have been the origin, to a greater or lesser extent, of every religion

the world has ever known. Every bible is replete with records of such results as we learn of to-day. Rob our own bible of these records and what remains? We are enjoined in the epistles to "Try the spirits whether they be of God," which, in plain English, implies investigation. "Add to your faith knowledge" is another scriptural injunction, while St. Paul tells us, in the 13th chapter of 1 Cor., God has given us certain spiritual gifts which we are to encourage and develop, viz., the gift of tongues, healing, prophesy, and discernment of spirits. Ministers of the gospel, like doctors and lawyers, differ. There are hundreds of ministers who are investigating these phenomena, who are members of psychical research societies, and many of them are telling the world that their researches have convinced them that man not only lives beyond the grave, but that the spirit of man can and does come back in communication with those still in the flesh. Many preachers are inconsistent. They condemn—nay, damn Colonel Ingersoll for attempting to take away from the church the hope of a future existence, while in the very next breath they vigorously denounce spiritualists for not only restoring that hope, but for substituting a certainty.

Rev. Mr. Mitchell, after eulogising the devil sky-high for his wisdom and omnipotent powers, denounces the great body of Spiritualists. Yet there are thousands of Christians "radically opposed to Christianity" as it is preached and practised to-day. Thousands and tens of thousands (who are not Spiritualists) deny the divinity of Jesus as interpreted in the light of orthodoxy, deny the infallibility of the Bible, and deny salvation by faith. The preacher omitted to tell his flock of the hundreds—yes, thousands—who are in our asylums to-day through religious mania, or of the thousands of Christians who are in the prisons of every civilised country. He quotes from a man who has gone back on Spiritualism. The devil may have made him go back, if the reverend gentleman's opinion is of any value. How many have gone back on Christianity and denounced it, the Bible and its teachings and dogmas as fallacious and productive of evil? This does not show Christianity to be bad or good. It signifies merely a change of opinion. The truth is, there is good and evil in all systems of religion, for every religion is human in its origin and materialistic in conception.

It cannot be denied that the man who bends the knee to some idol, and lives a virtuous and honourable life as a result of that form of worship, must be a better man than the professing Christian who murders his paramour in her sin, sends her to the Christian hell, and then by simply "believing" expects to be jerked from the scaffold into the arms of Jesus.

Spiritualism, beyond doubt, has opened up the pathway of knowledge of the after life. It has converted thousands from infidelity and cold materialism to a knowledge (not belief) of life beyond the grave. It has cheered the widow's heart and brought comfort to many a bereaved one. It has removed the sting of death and the grave. It has done more than the Christian church has ever done—it has convinced every man who is a Spiritualist, and thousands who are not, that he alone is the saviour of his own soul.

Mr. Mitchell's conception of Satan is a libel on God, and it almost baffles one to believe that any minister can hold such views, unless it is in the honest desire to horrify or psychologise his congregation, just as a loving Christian mother does when she convinces her little ones of the existence and nearness of the "bogey policeman."

MR. GLADSTONE'S TASTE IN SERMONS has not been much of a secret, but now we have it put on record by himself. "One thing I have against the clergy, both of the country and in the town. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations and probe their hearts and bring up their whole lives and action to the bar of conscience. The class of sermons which I think are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a mighty fume. Finding a friend, he exclaimed: 'It is too bad! I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best—the kind of preaching which men need most; but it is also the kind of which they get the least."

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Sunday evening, Mr. R. Boddington gave a fine explanatory statement as to how our acts build our life conditions in the spirit world. After a recitation, Mr. Beel showed from the Bible that the orthodox idea of "The kingdom of God" being a place was opposed to the statement that the kingdom of God was within man. Miss S. Boddington was controlled by an individual who in earth life held orthodox views, but now desired to assure his hearers that those views were erroneous. Man must be his own saviour by overcoming evil individually. Mr. Payne said the reason real religion was so scarce, although creeds and dogmas were universal, was because the basis for the religious philosophy expounded was not secure, and showed that Spiritualism, basing its philosophy upon phenomenal facts that could be investigated and their truthfulness tested, had the essential element in founding a religion, not of dreamy unreality, but of stern reality and practicability.—C. U. Payne, hon. sec.

CAVENDISH ROOMS. 51, Mortimer Street, W.—A crowded audience assembled, and heartily welcomed Mr. E. W. Wallis, whose inspirers delivered a fine discourse on "The power, purposes, and principles of Spiritualism." Just the kind of address that must do the cause a great deal of good, helping and stimulating Spiritualists, encouraging and of great use to inquirers. Mr. Wallis favoured the audience also with an excellent recitation, and a much appreciated solo. Miss Samuel sang "The Lost Chord" with all her accustomed finish and ability. One of the most enjoyable evenings that we have had. We take this opportunity of again expressing our united wishes that Mr. Wallis may long be spared to continue his noble work in the cause which he has benefited so much by his ability and self-sacrifice.

CHELSEA. 45, Markham Square, King's Row, S.W.—Sunday; a very harmonious and select seance. The descriptions of "Spirit Friends" was a source of spiritual power and strength to each sitter.

FOREST HILL. 23, Devonshire Road.—Mr. J. Dale protested vigorously against the common notion that perfect peace and happiness are only to be found the other side of the grave. Spiritualism had taught him "Now is the accepted time," bliss and perfect peace are within the reach of all, and do not require to be waited for. He related interesting experiences showing how he came to understand that "death is a mightier second birth," and contrasted the demeanour of a spiritualist and a non-spiritualist when a beloved one leaves for the spirit world. A most interesting discussion ensued.

ISLINGTON AND KING'S CROSS.—The societies lately meeting as above have united, and will shortly commence Sunday evening services in rooms at the Mydelton Hall, Upper-street, Islington, of which due notice will be given.

MILE END ROAD. 218, Jubilee Street.—Mr. Bradley's most interesting address was highly appreciated.

NOTTING HILL, W.—111, Clarendon Road.—Mr. J. B. Astbury discoursed eloquently upon "Spiritualism, its evidences, its facts," and referred principally to the testimony of our greatest scientists in support.

PECKHAM. Chepstow Hall, High Street.—Mr. Jas. Burns spoke on "Man as a Model of the Spiritual Universe," and brought sectional charts of the human head and also a skull. He defined the universe as being not only all possible suns and systems of suns, but all spiritual perceptions as well. Human beings were representative of the macrocosm of life in different spheres and presentments of the Creator. Man was the highest form of vertebrate, whilst the lowest was the fish. Comparison was drawn of the senses and their situations in man and fishes. In the latter the vertebrate contained the senses of smelling, seeing, tongue, and hearing. The human hand was as symbolical as the head of the fish, while the skull corroborated the joints of the hand. It has been erroneously taught that brain shaped the skull, which was due entirely to spirit. The skull was divided into four segments, embracing the principal faculties. The lowest part dealt with fecundity, the lowest form of spirit power, yet quite as essential as any other; above it the adhesive member love. The third part, the parietal centre, were found the moral susceptibilities; while the fourth part represented the desire for knowledge. The materialist and doctor have no idea of the spiritual significance of the skull, in consequence of their ignorance of spiritual matters. The study of this subject was undertaken by the request of spirit guides, and by them named Cranial Psychology. This sketch is no criterion of the fund of information given by the lecturer, which was heartily applauded. Mr. Burns had not been well, was in doubt till the last whether he would be able to attend, but a good spiritual force materially assisted him.—W. H. E.

STRATFORD.—Quite a treat on Sunday. Mr. Long came, with our old friend, Mrs. Bliss, and discoursed grandly on "Death," which was highly appreciated; we all hope Mr. Long will not be a stranger amongst us. Mrs. Bliss's control, "Vigo," gave us a few cheering words. Mr. Young, whom we all hope to see oftener, made a few inspiring remarks. Miss Chapman's solo was highly applauded. Hall again crowded to overflowing. Now, friends, we mean to keep pushing our building fund, help us in this grand work. We want a hall to seat 1,000; donations thankfully received by any member of the committee, or by me, at 23, Keogh-rd, Stratford.—Thos. W. McCallum.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Wednesday, circle, Mr. Warwick conductor. Mr. W. H. Rooke commented on different phases of mediumship. Clairvoyance very good. 26: Mrs. Hulme. Sunday afternoon: Our committee sincerely sympathise with Mr. and Mrs. Tetlow, and trust Mr. Tetlow will speedily recover. His brother, Mr. J. T. Tetlow, recited Lizzie Doten's poem, "Love," and answered questions very satisfactorily. Evening, another poem,

the choir rendering a smart selection of music. Mr. J. T. Tetlow discoursed on "Spiritual phenomena; some deductions therefrom," to a large and appreciative audience. Dec. 23, Miss Janet Bailey, Lyceum: Mr. Sims conducted. Mr. Crutchley, we are sorry to say, is very ill; we wish him speedy recovery. Golden chain recitations, etc. Officers note: Committee next Sunday at 10-30.

HULME MEETING ROOM.—Thursday and Sunday, circles; Mr. Lamb gave successful clairvoyance and psychometry. Large attendances. 17th, Miss Smith's clairvoyance very successful. Psychometry, 16 recognised out of 17. Miss Goodall kindly officiated at the organ. P.S.—Please note no meetings Mondays 24 and 31. Lyceum, 10-30, conducted by Mr. Bradshaw; recitations, Misses D. Furniss, Elizabeth Bradbury, E. Mytton, F. Tanswell, and Willie Connelly; organist, Miss Furniss.

OPENSHAW. Granville Hall, George Street.—Our neighbour, Mr. Geo. Adams, Bedford Leigh, gave us a number of clairvoyant tests in the morning. At night, subject, "Give me back the spirit of my child," also psychometry, number recognised. Lyceum: Session opened by Miss Howard; usual programme fairly gone through; recitations by E. Orme, M. A. Barlow, P. Brierley, and J. H. Starkey. On Wednesday, Dec. 26, annual Lyceum tea party, entertainment, and dance. Distribution of prizes. Tickets 9d. each. Friends rally round to make it a success.—G. O.

OPENSHAW. Grey Mare Lane.—13: Good meeting; many strangers. Good clairvoyance by Mr. Barrand. 16: Grand day. Evening, circle opened by Mr. Liddiard; invocation and reading by Mr. Barrand; clairvoyance by Messrs. Barrand, Compton, and Liddiard. We are making grand progress.

PATRICROFT. New Lane, Winton.—Mr. C. King's controls discoursed on "Jesus and his miracles in the light of modern Spiritualism"; clairvoyance remarkably good, appreciative audience.

PENDLETON.—Mrs. Britten's afternoon subject an urgent plea for a church of the divine humanity; a splendid lecture, and if acted upon should do a lot of good. Evening, subjects from the audience were answered in a masterly manner; Mr. and Mrs. Mason's cornet solo was well rendered, for which we thank them.

SALFORD.—12: Miss Smith conducted, very satisfactorily. 14: Debating class, conversazione, grateful thanks to Mr. H. F. Duesbury for the music, also to Mesdames Hayes, Bracegirdle, Duesbury and Cockins for decorating. 16: Mr. J. Moore's guides discoursed most eloquently, preceded by clairvoyance. Members please note, social on Dec. 26. Annual tea meeting and soiree, Saturday 29, tickets 9d.

WEST GORTON. Clowes Street Society, 2, Peter Street.—10: Invocation and clairvoyance by Mr. Barrand; psychometry and clairvoyance by Mr. Pearson. Miss Knight gave tests and psychometry. Mr. Todkill closed a harmonious meeting. 12: Invocation by Mr. Horsley; psychometry by Miss Knight and Mr. Barrand; clairvoyance by Mr. Murphy, and test by Miss Murphy; clairvoyance by Mr. Hammond and Mr. Bonner; Mrs. Porter closed. 16: Lyceum, 2-30, invocation by Mr. Jones, reading by G. Britland, recitations by F. Atkinson and M. Elliott; Mr. Pearson closed. Circle: Invocation by Mrs. Pearson, psychometry by Mr. Pearson, Mr. Bonner, and Miss Knight.

PLATFORM RECORD.

ACCINGTON. 26, China Street.—Mrs. Best gave good clairvoyance.

ACCINGTON. St. James Street.—Monday: Mrs. Best's guides gave good clairvoyance. Sunday: Pleased to hear Mrs. France's control on "Spiritual gifts" and "Christianity weighed and found wanting," attentively followed by good audiences. Good clairvoyance.—A. S. Barnes.

ACCINGTON. Whalley Road.—10 and 11: Mr. Manning gave addresses, and very clear delineations from photos. 12: Mr. Wilkinson gave another treat with his lantern. "The Highland scenery of Scotland" much appreciated. 13: Through Mr. Manning's illness, Mr. Leaver conducted our circle. Psychometry very good. 16, Mrs. Russell gave very instructive addresses on "Charity" and "Peace on earth, goodwill toward men," and good clairvoyance.

ASHINGTON MEMORIAL HALL.—Sunday evening, Mr. Todd, of Sunderland, delivered a very instructive lecture to a good audience on "The Message of the Spirit," and expressed his pleasure at the progress spiritualism is making in Ashington.

ASHTON.—W. H. Taylor's control gave addresses, and answered many questions, followed by clairvoyant descriptions.

BATLEY CARR.—Poor attendance at the Lyceum in the morning; afternoon, attendance good; the session was good on the whole; the answers to the question, "What is wisdom?" were "knowledge rightly used," "to judge liberally," and think purely and "love our neighbours." One thought that "wisdom refers more to spiritual and moral excellency than earthly things." Subject for next Sunday "What is virtue?" The lessons in the various groups were good. In the evening Mrs. Ingham was prevented by sickness from being with us, but we found a good substitute in Mr. Benjamin Peace, whose guides spoke very earnestly "Wanted men and women of the right ring."

BLACKBURN. Northgate.—Miss Whitely, of Rochdale, aged twelve, gave clairvoyance, in some cases very striking; we hope to have her again. Monday, members' circle, Mrs. Dixon, of Burnley, kindly gave very satisfactory delineations. (Please write on one side of the paper only.)

BLACKPOOL. Alpine Hall.—Mr. G. H. Beeley kindly gave his services and excelled his previous appearance by his stirring addresses on "Religion with regard to every day life," "Day dreams of the past the realities of the future," attentive audience; after circle, conducted by Mr. Galley, who gave some excellent clairvoyant descriptions. The poems "Truth and Hope" by Mr. Beeley were rendered with taste, and must have left an impression on the audience.

BLACKPOOL. Liberal Club, Church Street.—10: Local mediums.

11: Another happy social tea, kindly given to benefit our society by our esteemed treasurer, Mr. Butterworth. About 40 friends did justice to the good things; games, singing, and dancing followed. 16: Mr. G. F. Manning gave excellent discourses. Evening, he rendered a solo, "What will you do with Jesus?" and gave an earnest address on the same subject. Clairvoyance very good indeed.

BOLTON. Bradford Street.—Mr. Ridings, in Mrs. Brooks's absence, discoursed very eloquently on "Spiritual Philosophy" and "The Two Worlds." Miss Ridings gave excellent clairvoyance. Mrs. Brooks, of Oldham, who is prostrated with rheumatic fever, not being able to be with us. We extend our sincere sympathy to her.—H. W., cor. sec.

BRADFORD. 421, Manchester Road.—Mr. Marshall gave eloquent addresses, "Spiritualism, its phenomena and teachings," and subjects from the audience well treated to good audiences.

BRADFORD. St. James's.—Mrs. Mercer delivered splendid addresses on "Thy kingdom come" and "The lost piece of silver," a most elevating discourse, listened to by an audience of 250 with the closest attention for nearly an hour. Successful clairvoyance.

BRIGHOUSE.—Mrs. Crossley and her guides gave two good discourses; clairvoyance very good.

BRISTOL. Borderland Circle.—5th, first anniversary, 28 present. Mr. Hooper read a paper on Spiritualism v. Theology, and gave clairvoyance. The accounts showed a balance in hand of £1 10s., which the members presented to Mr. Hooper in acknowledgment for his services. 12th, harmonious meeting. Pleased to meet our old and valued friend Mr. Davis again. Resolutions were passed to only have members meetings, and members to introduce their friends first Wednesday in each month. Spiritualists visiting are always welcome. All officers were re-elected, with Mr. Davis in addition as conductor.

BURNLEY. Guy Street.—Mrs. Hunt gave good addresses on "God works in a mysterious way" and "Be ye also ready, for in such an hour as ye think not." Clairvoyance very good.

BURNLEY. Elm Street.—Mr. W. Johnson's guides gave impressive addresses. Afternoon, "Spiritualism, is it worth investigating?" Evening, "Why lead moral lives?" from a Christian and Spiritualist standpoint. The lectures were worthy of better audiences.

BURNLEY. Hammerton Street.—Speaker, Mrs. Wallis; subject, afternoon, "Freedom here," evening, "Freedom hereafter." Very good lectures. Mrs. Wallis, on her previous visit, named the infant son of John F. Taylor, of Castleton, near Manchester. The service was an impressive one, giving as his earthly name Ernest, his spirit name "Victor."

BURY.—Mr. Mayoh's guides, in their usual interesting spirit, gave most valuable discourses, listened to by rather better audiences than on his previous visit, though far from being satisfactory.

CARDIFF.—Mr. F. B. Chadwick gave an interesting address upon "Objections to Spiritualism." The after-noon was kindly taken by Mrs. Dowdall, whose guide, "Snowflake," gave several clairvoyant descriptions in a most pleasing manner, while her good humoured remarks secured the sympathies of all. We are pleased to note the progress made by "Snowflake," and the keen interest she takes in this valuable work.—E. A.

COLNE. Cloth Hall.—Dec. 9: Mrs. Craven gave good addresses on "What shall the harvest be?" and three subjects from the audience. 16: Mr. F. Hepworth gave good addresses on "The salvation of man—how and when and what?" and "Spiritualism, is it justified?"

ELLAND. Central Hall.—A pleasant day with Mrs. Waterhouse; she dealt very ably with "Take comfort," "Cherish faith in one another and God is love"; clairvoyance exceptionally good; hope to have her again soon; good and appreciative audiences. We are very much in need of an organ, will friends kindly assist; contributions will be thankfully received by Fred Smith, 28, Catherine-street, Elland.

FOLESHILL.—Miss Carpenter's guides gave an address on "Why spirits return." Clairvoyant descriptions were given and recognised.—O. W.

GATESHEAD. Kingsboro' Terrace.—Mr. J. E. Wright, of South Shields, gave an able address on the "Philosophy of Spiritualism" to a large audience.

GLASGOW. 4, Carlton Place.—11:30: Mr. Robertson, chairman; Mr. Simmer's first appearance as speaker. Confining himself to the New Testament he showed clearly that the authenticity of the four gospels was open to very grave doubts, in so far as there is no mention of these books till 154 years after the death of Jesus, whose life and teaching the gospels are supposed to set forth. Ireneus makes mention of them, and again in the following century Origen refers to them. The speaker showed that spurious gospels were often foisted on the people. What proof have we, then, that any are genuine when forgeries were common? Messrs. Robertson, Findlay and Adams followed with remarks. 6:30: Chairman, Mr. Griffin; Mr. Vance spoke in a masterly manner on "The miraculous and inspirational aspect of religion," remarked on the curious fact that while miracles in ancient times are regarded as being merely myth and tradition, and the miraculous in the present age is not countenanced because in opposition to natural law, still the miraculous events recorded in the bible are held as facts. Mr. Vance completely entranced the audience by his sympathetic utterances on Spiritualism and the beauties it contained. Mr. Vall at the organ favoured us with a voluntary. The tunes he composed for Nos. 3, 34, 101, 115 and 163 "Hymns of Progress," are very pleasing, and were much appreciated. The choir sang well, and we look for great things from them under their talented conductor.

HALIFAX.—Saturday, 13th, Mrs. Hitchen gave her scholars, including a few Lyceum officers and teachers a tea, and an enjoyable social evening followed. Mrs. Hitchen has been a teacher and worker in the Lyceum a great number of years, and is now retiring. In recognition of her services the scholars presented her with a silver cruet stand and globe. Her scholars in return received a book each. Her Thursday night circle also had a "treat," the room being kindly lent by the Society Committee.

HECKMONDWICK. Bethel Lodge.—8: Good time with L. Thomson, of Rochdale. A full meeting. We hope to hear him again soon.

HOLLINWOOD.—Tuesday's circle, Mrs. Rennie, as usual, was very successful with her clairvoyant delineations. Mr. J. T. Standish on Sunday gave every satisfaction to good audiences.

HUDDERSFIELD. Brook Street.—16: Mr. Farnsworth has fulfilled all our anticipations to-day, providing a genuine treat to Spiritualists and much food for thought to inquirers. We have had very good audiences in the large hall specially engaged for these meetings. All passed off well, and we are satisfied that we have made a still higher position for our cause in the minds of a discerning public, and when our gifted friend pays us another visit we are assured of still greater success.—J. B.

HULL.—Mr. Williams chairman; Mr. Lax read as lesson 3rd chap. "Basil's Quest," followed by an address from Mr. Bolton's control, subject, "Am I my brother's keeper," making out a strong case in the affirmative in a spiritual sense only. Regret to say our president is still in a very weakly state.

HUNSLLET.—Mrs. Brooks's guides gave good addresses on "Who are the angels?" and "Is Spiritualism of God or of the Evil One?" Clairvoyance good.

JAGGER GREEN.—Mrs. Riley gave excellent discourses on "There is no death" and "Speak gently to the erring ones." Good psychometry.

LEEDS. Progressive Hall.—A good day. Miss Hunter's guides spoke on "Footprints on the sands of time" and "My God, thy will be done." Good clairvoyance. Monday, Mr. Seakin gave satisfaction to a good audience.—C. L.

LEICESTER. Crafton Street.—Our blind friend, Mr. Muggleton, delivered an interesting trance address to a fair audience on "The great struggle between Capital and Labour." Good after-meetings, controls speaking through Mrs. Ladkin and Mrs. Richards.

LEICESTER. Liberal Club.—Evening: Mr. H. Clarke's address to a good audience from the lesson read, "And there was war in heaven," was attentively followed and much applauded. Next Sunday, Mr. J. Chaplin.

LEIGH. Newton Street.—Pleased to listen to our sister and friend, Madame Henry. Afternoon circle, short address and good clairvoyance. Evening subject, "Scatter seeds of kindness," in her usual lady-like manner, her guides expressed their sympathy and good feeling to all, wishing them a merry Christmas and a happy New year. Hope to hear her again soon.—S. D.

LIVERPOOL. Daulby Hall.—Evening: Mr. W. B. Banyard, of London, addressed a good audience on "Some phases of Spiritualism." A very interesting lecture, and the outcome of 25 years' experience. Dr. Fisher's class on Thursday evenings, for the consideration of the subject of "Animal magnetism," has been a most successful one; it has, however, now closed during the holidays.

LONDON.—Mrs. Hulme spoke on "The Morn of Peace is Breaking," in spite of all opposition, which only created aroused enquiry. At night the control said, "The drunkard revels in drink, and the miser accumulates wealth at the expense of spirituality, and in the spheres they are compelled by the workings of the spiritual law to begin at the foot of the ladder. Monday, psychometry and clairvoyance, and at all meetings excellent. Sunday evening Mrs. Hulme, when in the midst of a delineation, was compelled to describe a spirit to a lady who had come to her from the bottom of the hall, and would be described and recognised by her daughter. It transpired that she was one to whom Mrs. Hulme, when last here, gave a sitting, and informed her she would "pass on," which has taken place within this last fortnight.—A.B.C.

MIRFIELD.—Monday, Dec. 10: Messrs. Foulkes, of Bradford, Pawson and Stansfield, of Batley, gave able addresses to a fair audience. Tuesday, 11th: Mr. Smithson, of Dewsbury, ably answered a question from the audience, followed by Mrs. W. Stansfield's controls. Both laid down a logical basis to their argument. Wednesday, 12: Mr. Pawson answered six written questions in a most concise and clearly intelligent manner. Mr. W. Stansfield chairman each evening. The visit left a considerable deficit in finances, which it is hoped friends in sympathy with our objects will help us to clear. It was decided to commence Sunday afternoon services at the Oddfellow's Hall at 2-15. Last Sunday the first meeting was held, and Mr. W. Stansfield and Mrs. J. Colbeck, of Batley, conducted the service, which was very successful, 26 persons present. Next Sunday, Mr. and Mrs. W. Stansfield.

NELSON. Ann Street Temple.—Mrs. Britten, of Nelson, and her guides gave very good discourses on "Where are the reapers in my vineyard?" and "The ladder that reached to heaven." Psychometry very good.

NEWPORT (Mon.). 85, William Street.—An address by Mr. Wayland's guides on "Spiritualism: its effect upon the world." All friends of truth invited. All seats free.

NORTHAMPTON.—Mr. Ashby, of Leicester, paid our society another visit. Afternoon, moderate audience; night, good meeting. Mr. Ashby also gave clairvoyance.

NORMANTON.—Mr. J. Foulkes, of Bradford, kept a very crowded and attentive audience interested by his discourses, "Angel visitors to earth," and pointed out from Scripture the different missions they came to perform. The woman of Endor was particularly interesting, and a good lesson was given to many present; how she treated Saul kindly, and gave sympathy to him who previously was her greatest enemy. This was his first visit, but we hope to hear him again soon.—E. Backhouse.

NOTTINGHAM. Spiritualist's Guild.—5: Mr. G. H. Pinkstone read a paper on "Apparitions," Mr. Leeder, chairman; an enjoyable evening was spent. 12: Mr. Leeder's address on "Fortune-telling" was very interesting.

NOTTINGHAM. Masonic Hall.—16: First visit of Miss Barlow. Morning, clairvoyance, under very favourable conditions, and before a good audience, was exceptionally good. Evening, crowded audience, conditions not so favourable, numerous descriptions given, many recognised. With discretion as regards choice of

descriptions, this young lady ought certainly to become a useful clairvoyant.

OLDHAM. Spiritual Temple.—Mr. Essam, of Oldham, discoursed very ably on "Faith, Hope, and Charity," to a very fair audience, also very good clairvoyance. Societies would do well to engage this medium. 17: The following artistes gave a grand concert for the benefit of the above Temple, which was a rich treat to lovers of classical music:—Conductor, Mr. Lees Mellor; accompanist, Mr. W. Lawton; soprano, Miss A. Dewsbury; contralto, Miss Lizzie Ravell; baritone, Mr. Jas. Broadbent; comic, Mr. Lewis Wright; Lancashire reciter, Mr. J. G. Pearson; piccolo solo, Mr. J. Walsh; bassoon solo, Mr. J. Smith.

OLDHAM. Bartlam Place.—13th: Public circle, conducted by Mrs. Hulme, psychometry very successful. 16th: The addresses and clairvoyance of Mrs. Smith, of India, gave great satisfaction. Lyceum: Moderate attendance; conductor, W. H. Wheeler. Marching and calisthenics well gone through.

PRESTON. Lawson Street Hall.—Mrs. Griffen's control gave grand discourses on "The Fool said in his heart there is no God" and "Spiritual Blessings." Good clairvoyance, all recognised.

RAWTENSTALL. Spiritual Church.—The controls of Miss Cotterill gave short addresses, followed by psychometry at each service.—J. S.

ROCHDALE. Penn Street.—A pleasant day with Mrs. Berry. Subjects, "When the days are going by" and "Nearer my God to thee," illustrating how we should keep nearer God at all times, and asking us to take a retrospect of the past year, and see if we are really nearer God than at the beginning. Clairvoyance very good. Hoping Mrs. Berry may long be spared to continue her good work.

ROCHDALE. Baillie Street.—Sunday: Public circles presided over by Mr. Dyson. Afternoon, Mr. Atherley's control gave an interesting account of his last illness and passing on. Mr. Crossley, Mrs. Schofield and others assisted. Evening: Our esteemed brother, Mr. Barlow's guides, gave a stirring address on "The coming wave." We want more men of his genial and genuine stamp. Mrs. Tillison was controlled by her dear mother to tell a few spiritual truths. The control led her to take a sister (Miss Scott) by the hand and publicly dedicate that sister to the cause. Then Miss Scott was controlled to accept the blessing, and her guide gave a beautiful exhortation on brotherly and sisterly love. Other locals helped to make the circle a great success.

ROCHDALE. Regent Hall.—Mrs. Stair, of Leeds, in the afternoon preached the funeral sermon of the late Mrs. Sutcliffe (who passed away on Tuesday evening, and was interred at Rochdale Cemetery on Friday afternoon by Mr. Ormerod. A large number of friends present), and in the evening gave very instructive addresses to good audiences, and gave a number of impromptu poems in fine style.—F. B.

ROCHDALE. Water Street.—12: Public circle, conducted by our esteemed friend Mr. Taft. 16: Public circles, conducted by local mediums. Addresses and clairvoyant descriptions by Mrs. Goodhew exceedingly good. Good audiences at night.

ROYTON.—The guides of Mrs. Warwick gave their experience in spirit life in a very interesting manner. Appreciative audience, very good clairvoyance and medical prescriptions.

SHAW.—16: Mr. Young, of Royton, gave excellent psychometry for the sick and ailment. Mr. Young was very successful in healing, and gave every satisfaction to a fair audience. Mrs. Calverley gave a good address on "What Spiritualism teaches." Friends kindly help us to gain a firm hold in Shaw.

SOWERBY BRIDGE.—Mrs. Stansfield delivered a capital address on "Is Jesus God?" and showed clearly from the bible that the erroneous idea entertained by Christians was never conveyed by Jesus himself, who always showed by his actions that he was a man like unto other men: good clairvoyance; full house.

STALYBRIDGE. Spiritual Progress Church.—11: Public circle, conducted by Madame Henry. Psychometry and clairvoyance very good. Sunday services conducted by Miss Gartside, of Rochdale. Her control spoke excellently on "What is Spiritualism?" and "Truths of Spiritualism." Also tests given in clairvoyance.

STOCKPORT.—The growing interest in Spiritualism is strikingly shown by the attendance of some 700 people each Sunday, to-day being no exception to this gratifying rule, when Mrs. Johnstone, in vigorous style, gave expression to the morality and philosophy the spirit world is sending forth for the regeneration of mankind, and she urged the importance of supplying the spirit friends with the necessary conditions. Clairvoyance recognised.—T. E.

TODMORDEN.—Mr. Lomax on "Ancient and modern Spiritualism"; Mrs. Lambert gave 17 clairvoyant descriptions, 15 recognised. Our members have doubled in numbers this fortnight.

WAKEFIELD. Trinity Church Gate (late Baker's Yard).—10th: A grand night with Mrs. Mercer on "The lost pieces of silver." We hope to hear her again soon. 15th: Our friend, Mr. G. Featherstone, dealt very ably with "Spiritualism, a bane or a blessing?" Sunday, our old friend, Mrs. Levitt, who spoke on "Redemption" to moderate audiences. If any friend would like to help us with a small donation towards the furnishing of our very large new room it will be thankfully received by Mr. T. Matthews, No. 1, Baker's-yard, Kirkgate.

WISBECH. Public Hall.—Very interesting discourse by Mr. Ward, subject from the audience, "What state is the spirit in whilst the body sleepeth." Clairvoyant descriptions, all recognised.

RECEIVED LATE. Collyhurst, Manchester.—13: Miss Cotterill gave good clairvoyance and psychometry. 16: Mrs. Hyde's addresses and psychometry good. Bradford, Jesse-street: Mrs. Woods addresses were very good. Bacup: Mr. Pilkington gave five addresses.

charge of 4d. Services in the Oddfellow's Hall as follows:—Lyceum, Open session at 10 and 1-30, service 2-45 and 6. Collection to help us in this grand and noble cause, silver preferred. Come in hundreds.—J. B., sec.

HYDE.—Dec. 23: Opening services continued, Mr. J. Morse. **LIVERPOOL.** Daulby Hall.—Dec. 23: Mr. S. S. Chiswell. Dec. 30 and Jan. 6, Mr. J. J. Morse.

MANCHESTER. Collyhurst Society.—A grand service of song, "The Silver Lining; or, the Poor Student," on Sunday afternoon, 2-45, evening at 6-30, Dec. 23. Reader, Mr. R. A. Brown; organist and conductor, Mr. P. Smith.

Mr. T. H. LEWIS has resigned as corresponding secretary for Openshaw Society of Spiritualists.

Mr. G. NEWTON's address is now 35, Kitson-street, Clark Lane Bank, Leeds.

Mrs. SUMMERSGILL's address is 18, Shore Head, off King-street, Huddersfield.

Mrs. HUNT's address is 242, Bowling Old Lane and 413, Manchester Road, Bradford.

TO SECRETARIES.—Mr. F. Hepworth has a few open dates for 1895.—Address, 151, Camp-road, Leeds.

WAKEFIELD.—Mediums and speakers please note Arthur Whiteman thanks correspondents, and intimates that he is no longer secretary for the society at Trinity Church Gate.

HOLIDAY ENTERTAINMENTS.

ACCRINGTON. 26, China Street.—Saturday, Dec. 29, meat tea; tickets 9d. A hearty welcome to all. Good programme.

ACCRINGTON. Tabernacle, Whalley Road.—Christmas Day, at by a troupe of minstrels.

ACCRINGTON. St. James' Street.—Look out for beef and ham 4 p.m., tea party and entertainment; adults 1s., under 12 years, 6d.

ARMLEY. Theaker Lane.—Christmas Day. A grand Tea at 4-30 and entertainment at 6-45. Tea and entertainment, adults 9d., children 6d. and 4d. Friends rally round.

ASHTON.—Annual meat tea on the 25th, and an entertainment tea and social, Saturday, 29; tickets 9d., children under 12 yrs., 6d.

BACUP.—Christmas Day: Annual tea party and entertainment, cantata by the children, songs, &c. Admission, adults 6d., children 4d.

BATLEY CARR. Tour Street.—Christmas Day: Public ham tea at 4-30 and entertainment, also a sale of work, tickets 9d. and 6d. on Dec. 31. New Year's Eve, a pie supper at 9 p.m., to which we invite all friends, tickets 6d. It is intended that we finish the year and begin the new after a good repast and meeting.—J. A.

BIRMINGHAM UNION.—2nd Annual Conversazione, Wednesday, Jan. 9, New Gallery, Barwick-street, 7-30 to 12 o'clock. Kindly note.

BLACKBURN. Northgate.—Dec. 22, 7-30, social and dance, tickets, 6d.; 24, at 7-30, social and dance, tickets, 6d. 25: The committee will give the annual coffee party to Lyceum children. New Year's Day: Tea party at 4-30, entertainment at 7, tickets 1s.; under 12, 6d. All welcome.

BLACKBURN. Freckleton Street.—Christmas Day, annual Lyceum tea party at 4-30; grand entertainment at 7 p.m., including Christmas cantata, "Bundle of Sticks." Children under 12 6d., over, 8d., entertainment 4d.

BLACKPOOL LIBERAL CLUB. Church Street.—Friends please remember the second anniversary on Jan. 6, and annual tea and concert on Jan. 7, in Station Coffee Palace. Mr. F. Hepworth on both dates.—W. H.

BOLTON. Bradford Street.—Tea party and entertainment on Saturday, Dec. 29. Songs, duets, recitations, etc. Tickets 8d. and 6d. Dec. 23, Miss Jones.

BRADFORD. Manchester Road, Jesse Street. Jan. 1, New Year's Day, coffee supper at 6 o'clock, followed by entertainment and social. Tickets 4d., entertainment 2d.

BRADFORD. Horton (Spicer Street).—Dec. 30, at 2-30, a musical service; at 6 p.m., the service of song, "Rest at Last." Both will be given by members of the Otley-road Lyceum, conducted by Mr. Jackson. Dec. 31, pie supper at 7-30 and social.

BRADFORD. Milton Hall.—The married ladies will conduct a Grand Social at 6-30 on Boxing Day, Dec. 26, when a refreshment stall and bran tub will be provided; adults 3d., children 2d. Lyceum ham tea at 5 and concert at 7-30 on Saturday, Dec. 29, 1894. This will surpass all others; Mr. J. Foulds chairman; tickets, 9d. adults, children 6d. and 4d. Sunday, Dec. 30, Special Lyceum Day: Mrs. Wood, of Scarr Hill, will speak; hymn sheets provided; collections in aid of Lyceum.—F. L. Scheu, secretary.

BURNLEY. Hammerton Street.—Dec. 25: Tea and entertainment; tickets, 9d. and 6d. A treat for all.—W. MASON.

BURY.—Tea party and entertainment, Christmas Day; adults 1s., children under 12 years 8d.

COLNE.—Christmas Day, a meat tea party and good entertainment. Friends rally round.

DEWSBURY. Bond Street.—Dec. 25, a ham tea at 4-30 and entertainment at 7 p.m. A cantata, "Christmas Vision," by the Lyceum scholars. Old and new friends heartily welcome. Tea and entertainment, 9d., 6d., and 4d.; entertainment, 2d. and 1d.

FELLING-ON-TYNE.—Saturday, Dec. 22, annual Christmas tea at 4-30 p.m. and concert; good company expected.

GATESHEAD. 1, Teams Valley Terrace.—Wednesday, Dec. 26, annual tea and concert. Friends support us. Tea and concert, 9d.; concert only, 3d. Tickets of any of the members.—E. H., sec.

GATESHEAD. Kingsboro Terrace.—Saturday, Dec. 29, tea and social; tickets 6d. Friends come and help.

HEYWOOD. William Street.—Annual party, Saturday, Dec. 22. A good programme is being provided by the Lyceum scholars. An At Home is being arranged for Christmas Day. Friends cordially invited.

HUDDERSFIELD. Brook Street.—New Year's Day an entertainment, supper and dance, commence promptly at 7-30, tickets (entertainment and supper only) 9d., children 6d.; including dance, 1s. Varied and attractive entertainment of choice recitals, solos, songs, action songs by children, and funny dramatic sketch. A jolly gathering expected. All invited.

PROSPECTIVE ARRANGEMENTS.

CLECKHEATON.—Opening day Jan. 6, 1895. We shall be favoured with the following speakers:—Messrs. J. Pawson and Webster, of Batley; Cliffe of Ossett; Gill, J. H. Smith, J. Smith and Whitehead, of Bradford. We intend making this a red-letter day. We ask all friends to come and assist us. Tea will be provided in the old room in Walker-street, Northgate, at a nominal

LANCASTER.—Grand tea at 4 and 5-30, and entertainment for Lyceum and Society on Dec. 29, tea 9d, entertainment 3d.; old friends and new welcome.

LEEDS.—A public ham tea in the Psychological Hall on Dec. 26; tickets, 4d. and 6d. children, adults 8d.

LEEDS. Progressive Hall.—Xmas day, tea at 4-30, ticket 6d. and 4d.; watch meeting on New Year's Eve, Jan. 6; Service of Song, "Rest at last," by Lyceum scholars.—C. L.

LEICESTER. People's Hall, Millstone Lane.—Annual tea and entertainment on Dec. 27. Dec. 28, a free tea and entertainment to aged people.

LEICESTER. Liberal Club, Town Hall Square.—Thursday, 27, annual tea at 4-30, and entertainment, tickets 6d.

LIVERSEDGE. Carr Street, Little Town.—Tuesday, Dec. 25, public ham tea and entertainment 9d. Dialogues, "The Fashionable Lady" and "Minding the Babies," songs and recitations. All are welcome.—T. Horner Lee, Little Town, Liversedge.

LONDON. Notting Hill, 111, Clarendon Road, W.—First social gathering on Boxing Night, 7 till 12, concert and dance; a hearty welcome to all. Mrs. A. Bingham in costume as Mother Shipton for palmistry. Tickets 1s., in aid of the funds, of Mrs. Mason.

LONDON (South). Spiritualists' Mission.—New Year's Eve, social on Dec. 31, at Winchester Hall, High-street, Peckham. Interesting programme, including dances, singing, games, &c. Refreshments. Early applications for tickets is necessary, or disappointment may result. Tickets, 1s., to be obtained at the Surrey Masonic Hall, Sunday evening, of the officers of the Mission, or any day until the 27th inst. (not after) of Mr. W. E. Long, 35, Station-road, Camberwell.

MANCHESTER.—Tea party, entertainment, and ball, Tuesday, New Year's Day, in the large Co-operative Hall, Downing-street, Ardwick. The following artists have kindly consented to take part in the entertainment:—The Davis Bros., Shepherd, Rose, Johnson, Davis, and Mr. Simkins. Instrumental quartette by Quadrille Band. Tickets, including tea, entertainment, and ball, gentlemen 1s. 3d., ladies 1s.; admittance after tea, 1s. Tea at 4-30 prompt; entertainment at 7 p.m. Dancing to follow entertainment.

MANCHESTER (Openshaw). Granville Hall, George Street.—Dec. 26, Lyceum tea party, at 4-30, entertainment and distribution of prizes; tickets from Miss Howard, friends 9d. Jan. 1, annual tea party, entertainment and ball. Tickets 1s. (see posters), from any officer of the society.

MANCHESTER. Pendleton Co-op. Hall.—Annual tea party at 4, and ball from 7 till 2, on New Year's Eve. St. George's Band will be in attendance. M.C., Mr. Joseph Dean. Tickets 1s. 6d., double 2s. 9d.

MANCHESTER (West Gorton). Clowes Street.—Dec. 26, social tea party at 5, and entertainment. All friends cordially invited. Tickets 1s.

NELSON. Bradley Fold.—Public tea party at 4-30 on Christmas Day. Tickets, adults 9d., children under 12, 6d.; meeting, 3d.

OLDHAM. Bartlam Place.—Dec. 24, a social gathering at 9-30, prompt, potato pies will be the order of the evening; price 6d. Christmas Day, a sandwich tea; price, adults 10d.; children 6d. Lyceum tea party on Dec. 29, when Mr. Britland's band will be in attendance; oranges, apples, etc., will be given to the Lyceumists, all for the moderate sum of 6d. adults; children 4d.

OSSETT.—Tea and entertainment on Christmas Day. Tickets for tea 6d. and 3d., entertainment 2d.

PATRICROFT.—Tea party and entertainment, Saturday, 22nd, at 5 p.m.; tickets, 1s.—R. Preston, sec.

PRESTON. Lawson Street Hall.—On Dec. 26, annual tea party, at 5 p.m., and entertainment. Tickets, 9d.

ROCHDALE. Bailie Street.—Christmas Eve, a grand social, 4d. Refreshments may also be obtained at the Temple.—R. T.

ROCHDALE. Penn Street.—Dec. 24, social gathering at 6-30. Opening of the new piano. Refreshments during the evening. Tickets 6d. All welcome.

ROCHDALE. Regent Hall.—Social gathering on Christmas Day at 7 p.m. Annual tea party on Jan. 5, 1895. Black and White Minstrels. Friends please note.—F. B.

ROYTON.—Tea meeting on Dec. 25; adults, 8d.; children under 10, 5d.

SOWERBY BRIDGE.—Christmas Day, a grand tea at 4-30 and entertainment at 7 p.m. Tea and entertainment 1s., entertainment 6d.; children under 12 half price.

STOCKPORT.—Dec. 25, annual tea and entertainment by the talented Lyceum. Song, recitations, dialogues, and the charming operetta, "The Enchanted Rose," with its sparkling music, new scenery, and effects specially prepared. Our Lyceum is noted for the excellent programmes they provide.—T. E.

WAKEFIELD. Trinity Church Gate.—Monday, the 24th, Mr. G. Featherstone will speak on "Satan exploded and Hell explored." On the 26th a plain tea, tickets 4d.; after tea a social.

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WANTED.—Every Spiritualist to wear a "Symbol."—See advt. WANTED.—Everybody to carefully read through Gott's list of Sale Bargains on back page.

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Mrs. Holme, Clairvoyant and Psychometrist, 371, Collyhurst-road, Manchester.

W. E. Leaver, Speaker, Clairvoyant & Psychometrist, 47, Naitall-st., Accrington.

Prof. Frank Ellis, Palmist, Kent-rd., Blackpool. Send photo of hands. Fee 1/6.

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Miss Sarah Hannah Whiteley (aged 13), 61, Whitworth-road, Rochdale.

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Mr. G. Adams, Trance Speaker, Clairvoyant, and Healing Medium, Bengal-street, Leigh and Bedford, has a few open dates for 1895.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

Mrs. Cookson, Herbalist, 108, Whetley-hill, Manningham, Bradford.

Miss E. Barlow Clairvoyant (age 13), 22, Kenion-street, Rochdale.

Mr. Holmes, Medical and Magnetic Healer, 6, Peace-st., Burnley.

Miss Pickles, Platform Medium, 30, Marlborough Street, Keighley.

Mr. J. Young, Clairvoyant and Psychometrist, 13, North-st., Royton.

Miss McCreadie, Clairvoyant and Psychometrist; hours, 2 till 6 (except Saturdays); and by appointment.—90, Devonshire-rd., Holloway, N.

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Mrs. Jerrey, Medical and Magnetic Healer, by appointment, or 44, Portland Place, North Clapham Road, London, S.W.

Mr. J. J. Vango, Clairvoyant and Healing Medium. Sittings daily by appointment. 216, Southwark Park Road, S.E.

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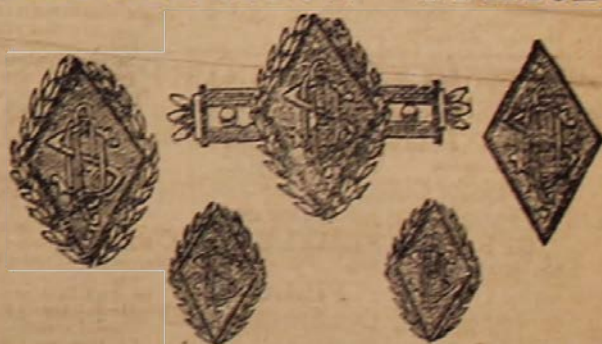
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